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AN INTRODUCTION  
TO THE  
MAITHILI LANGUAGE  
OF  
NORTH BIHAR  
CONTAINING  
A GRAMMAR, CHRESTOMATHY & VOCABULARY.

BY  
GEORGE A. GRIFFINSON, B. C. S.

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PART I.  
GRAMMAR.

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Owing to the delay in printing which has been found unavoidable, it has been thought advisable to issue the Grammar separately. The Chrestomathy and the Vocabulary are in the press and will be issued shortly.

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## INTRODUCTION.

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IN submitting the following somewhat full Grammar of the Maithili dialect to the Society, I wish to explain the sources of my information.

They may be divided into two classes.

*1st.*—Forms obtained by translating into Maithili.

*2nd.*—Forms obtained by translating from Maithili.

The first I obtained as follows. I printed paradigms of all the forms in Hindi and Samskrit Grammar and circulated them as widely as possible amongst the Pandits, Village School Masters and educated Native Gentlemen of Northern Mithilā, with directions to give the exact translation of each of these forms in their own native language.

I was enabled in this way, to collect some fifty most useful books of forms, supplied by representatives of all classes of society, from the village *guru*, who knew little more than the herd-boys he taught, to the most learned Pandits of Mithilā. I am glad to say that the utmost interest was taken in my design, for the people are proud of their language and were pleased at the idea of its being made a polite one, by obtaining the honour of print. I shall have more to say on this point bye and bye. These books of paradigms formed the basis of this Grammar. They were compared with each other; and where one was found wanting, another supplied the deficiency. At the same time, it must not be imagined that they showed many mutual discrepancies: on the contrary, considering the many varied sources from which they were derived, their unanimity was wonderful and justifies me in hoping that what I here publish will be found fairly accurate.

With regard to the forms obtained by translating from Maithili, they were obtained in various ways. In cutcherry I collected myself a large number of words from the mouths of the witnesses who came in from a distance. These I found very useful in checking the books of forms above referred to. I also collected a number of country songs, which afforded invaluable materials when properly sifted.

From these two sources, aided by the practical knowledge possessed by myself and one or two native friends, the following grammar has been compiled. I wish I could believe that it is thoroughly accurate; all I can say is that we have done our best to make it as accurate as possible.

Our greatest difficulty has been experienced from the luxuriance of the language. The verb, especially, much tried our patience. Maithili is a *bolī* in the literal sense of the word. Beyond a History of Krishṇa and



Darbhanga (including Madhubani) and Muzaffarpur districts. The dialect of Champaran I only know through writings, and through information acquired from natives of that district whom I have met.

As to the character of the language, it is comparatively free from admixture with foreign words. It abounds in words of Hindú origin, is composed mainly of words derived through Prákrit from Samskrit, and at the same time borrows freely from Samskrit itself. Even the Musalmáns, while of course using more Arabic and Persian words than the Hindús, abstain from using them to anything like the extent to which their U'rdú speaking brethren of the north-west affect them, not excepting their sacred hymns connected with their religion. I give a few examples of these in the Appendix, and it will be noticed how extremely free they are, for their subject, from foreign words.

In conclusion, I have only to put on record my indebtedness to Mr. Etherington's excellent Hindí grammar. I have had it constantly by my side, and I have made its arrangement the skeleton which I clothed with Maithilí forms. In some paragraphs I have actually used Mr. Etherington's language; and I offer no excuse for doing so, as it would be impossible for me to express the subject-matter in clearer language, or in fewer words.







# MAITHILÍ GRAMMAR.

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## PART I.

### CHAPTER I.

#### THE ALPHABET.

§ 1. The Alphabets in use in Mithilá are three.—The Deva-nágari, the Maithilí, and the Káyathí. The first is familiar to every reader of this, and need not be described here. It is not much used in common life, and seldom even in manuscripts.

§ 2. The Maithilí is the character used by the Maithil Bráhmans, both in the affairs of common life, and in their sacred books. Few of the Bráhmans, who are not professed paṇḍits, can read the Deva-nágari character. The Maithilí character is also affected by Maithil Káyasthas, who pretend to be better educated than their fellows. The Maithilí character is nearly the same as Bangálí, differing only in one or two letters.

§ 3. The Káyathí character is that in general use throughout Mithilá by all educated persons who are not Bráhmans. It is a corruption of the Deva-nágari, and can be written much faster than the latter, or even than *shikasta* U'rdú. There is a clerk in my office in Madhubaní, who can write excellent Káyathí much quicker than even the most practised of the old "Persian" muharrirs. Besides the speed with which it can be written, it has the advantage of thorough legibility. It is being gradually introduced by Government into official documents and with considerable success, in spite of the opposition of the old Persian School of Government officials.

§ 4. A lithographed comparative table, giving specimens of these three alphabets, will be found at the end of this grammar.

#### *Pronunciation.*

##### (a.) *Vowels.*

§ 5. The vowels should be pronounced as in Samskrít, with the following exceptions.

§ 6. The pronunciation of the vowel अ *a* is peculiar. It is not so broad as that of the corresponding vowel in Bengálí, but on the other hand it is broader than that of the neutral vowel in High Hindí. I know of no

sound exactly equivalent to it in any language with which I am acquainted. The best way of describing it is by saying that it is half way between the *o* in *not*, and the *u* in *nut*, when preceded by a hard guttural check, and followed by a soft labial check. It thus may be said to be the *u* in *cub*, rounded, or the *o* in *cob*, neutralized.

§ 7. In words of more than one syllable,—the short vowels अ *a*, इ *i*, and उ *u*, when final and preceded by consonants are not pronounced in prose and conversation. This is absolute in the case of अ *a*. E.g., फल, is pronounced *phal*, and not *phala*. With respect to इ *i* and उ *u*, the sound of the vowel, when written, does not entirely disappear. It however is pronounced very slightly indeed, being little more than an aspirate with the colour (*timbre, tonfarbe*), of the vowel.\* When इ *i* and उ *u* are thus pronounced, I shall throughout this grammar represent them (in transliteration) by a simple apostrophe, and not by *i* or *u*, in order to prevent a tendency to mispronunciation. E.g. हुँह, will be written *hún'h*. It must be remembered however that this apostrophe must, in pronunciation, be coloured by the omitted vowel. Thus the pronunciation of the apostrophe in *hún'h*, for हुँह, is very different from that of the apostrophe in *ah'* for अह. In the first it is coloured by the tone of the palatal vowel *i*, while in the second it is coloured by the tone of the labial vowel *u*. This final apostrophe can be nasalized by *anunásika*. E.g. नहँ *nah'n*.

As in High Hindí, अ *a*, when unaccented and falling between two consonants, is frequently omitted in pronunciation in prose and conversation. This is especially noticeable in the conjugations of verbs. Throughout this grammar, I shall represent this unpronounced, unaccented अ *a*, in transliteration, by an apostrophe, ', which in this case will have a slight colour of the tone of the guttural vowel अ *a*. E.g. देखलिये, *dekh'lai*.

§ 8. It will thus be seen that I shall employ this apostrophe (') to represent three distinct colours of tone, a guttural colour, when medial and representing a medial अ *a*, and a palatal or labial colour, when final and representing a final or nasalized final इ *i* or उ *u*, respectively. And logically, I ought to represent the inert final अ *a* also by a guttural apostrophe, but this is neither customary nor necessary and would only tend to confusion. It is simpler to remember that medial apostrophe stands for guttural अ *a*, and that a final apostrophe or a final apostrophe nasalized, stands for a palatal इ *i* or a labial उ *u*, either simple or nasalized, respectively.

§ 9. ऐ *ai* is pronounced like the English word "I," and never like *oi*. It thus differs from अय् *ay* which has a broader sound. E.g. हैब *hai'b* is pronounced very differently from हयब *hay'b*.

§ 10. (°) *Anunásika* is pronounced like the nasal sound in the French word "bon". It will, throughout this grammar, except when final after a

\* A similar peculiarity is observed in Sindhi and Telugu.

short vowel which is not pronounced, be represented in transliteration by a circumflex over the qualified vowel. Thus ञँ will be represented by *ā̃*, ञाँ by *ā̃a*, ई by *ī̃*, ई by *ī̃i*, and so on. E.g. बौद्ध *bō̃ḍḍ'h*'. When final, after a short vowel which is not pronounced, as explained in § 7, it will be represented by *ñ*. Thus, नहिँ *nah'ñ*.

*Anusvāra* (') will only be used throughout this grammar as a *compendium scripturae* for ञ् *n'*, ञँ *ñ*, ञ् *ñ*, न् *n*, or म् *m* before another consonant of the same class. Thus बुँदा instead बुन्दा *bundā*. It will hence be represented in transliteration by *n'*, *ñ*, *ñ*, *n*, or *m*, according to circumstances. This distinction between *anunāsika* and *anusvāra* is adopted in order to prevent any misapprehension as to pronunciation.

(b). *Consonants.*

§ 11. क *k*, ख *kh*, ग *g*, घ *gh*, ङ *n'*, च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ट *t*, ठ *ṭh*, ड *d*, ढ *ḍh*, ढ *ṛh*, त *t*, थ *th*, द *d*, ध *dh*, न *n*, प *p*, फ *ph*, ब *b*, भ *bh*, म *m*, य *y*, र *r*, ल *l*, व *v*, श *s*, स *s*, and ह *h'* are usually pronounced as in Samskr̥it. As usual in modern A'ryan languages, ज and च, and ब and व are frequently confounded both in pronunciation and in writing. I shall endeavour throughout this grammar to represent all *j* sounds by either ज or च, *y* sounds by य, *b* sounds by either ब or व, and *v* and *w* sounds by व respectively. It is not usual, however, to make these distinctions in writing.

§ 12. The pronunciation of ञ *ñ* is peculiar. The lingual nature of its sound is much more marked than in the Samskr̥it of Western India. It has more the sound of a muffled lingual *r* followed by a lingual *ñ*; e.g. रावण is pronounced almost like *Rābarn*, the *r* in *rñ* having a peculiar muffled sound, impossible to describe in writing. न *n* is occasionally substituted for ञ *ñ* and is then pronounced as *n*.

§ 13. ष *sh*, when standing alone and not compounded with another consonant, is always pronounced as ख *kh*. Thus षष्ठ *shashṭh* "sixth" is pronounced *khashṭh*. This pronunciation is universal: the vulgar even write such a ष *sh*, phonetically ख *kh*. In the compound consonant ष *rsh*, ष *sh* is also always pronounced as ख *kh*; e.g. आकर्षण *ākārṣhaṇ* is pronounced *ākarkhaṇ*. A similar pronunciation is optional in the compound लष *lsh*; e.g. the word सुवलष (Sams. loc. plur. of सुवल्) is pronounced either *suvalshu* or *suvalkhu*. By some this ख *kh* sound of ष *sh* is pronounced as a guttural breathing, and not as a guttural check,—something, but not quite, like the Persian خ *kh*, or the *ch* in *loch*. This pronunciation is, however, condemned by the best paṇḍits. The compound letter ष *ksh* is pronounced like छ *chchh*, which is occasionally written for it by the vulgar; e.g. लक्ष्मी is so written, and is pronounced as *Lakshmi* by purists, but is commonly written and pronounced लच्छ्मी *Lachchh'mi*. The compound ष *shp* is peculiar. It is pronounced something like *hfp*; e.g. पुष्प *puṣhp* "a flower" is pronounced *puhfp*.

§ 14. The letter च *h*, when compound with य *y*, becomes ज्ञ *hy*, which is pronounced in a peculiar way. If *zh* be taken to represent the Persian *zh*, the pronunciation of this compound can best be represented by *zhjy*; e.g. ग्रह, *fit to be accepted*, is pronounced *grāzhjya*, the final च *a* being retained in pronunciation, though usually inert, for the sake of euphony.

## PART II.

### NOUNS, ADJECTIVES AND PRONOUNS.

#### CHAPTER II.

#### GENDER, NUMBER AND CASE.

§ 15. The noun has two Genders,—Masculine and Feminine. Words derived direct from the Samskrit, which were originally neuter, become masculine in Maithilī.

There are two numbers, the Singular, and the Plural.

§ 16. There are (counting the vocative) eight cases,—*viz.*, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative.

§ 17. The NOMINATIVE has one invariable form, which is the same before all kinds and before all tenses of verbs. The vulgar, however, capriciously add the termination उवा *uá* or वा *á* to all nominatives, especially to those of proper names. E.g. घर *ghar* or घरवा *gharvá*, a house; रघू *Raghú* or रघुवा *Raghvá*, a proper name: नैनी *není* or नैनिवा *nenivá*, a girl.

§ 18. The ACCUSATIVE is formed by adding the postposition के *kē* to the nominative. This postposition is however commonly dropped in writing and conversation, when no ambiguity is likely to arise. It is forbidden, however, to drop this postposition in this way, in the case of the pronouns of the first and second persons, for which special forms are provided. Throughout the ensuing paradigms, the termination is always given, but it must be understood, that, except in the cases above mentioned, it can optionally be discarded. In different parts of Mithilá the postposition is written के *ke*, के *kē*, कै *kāi*, and का *kā*. The oldest form, which is met with most frequently in poetry, is कै *kāi*, but the one most commonly used nowadays is के *kē*.

§ 19. The INSTRUMENTAL denotes the instrument, means, cause, or agent by which a thing is done. It in no way corresponds to the so-called agent in Hindī, which is used before the past tenses of transitive words. It

is usually formed by adding *सै sã*, of which *सौ sô* is an occasional variety. *सौ sô* is the poetical and older form. There is another form of the instrumental made by the addition of the syllable *एँ ê*. This is formed in two ways.

A. by the substitution of *एँ ê* for the final vowel in,—

(1) all nouns ending in *अ a*, which is not pronounced; e.g. *फल phal*, *fruit*, has for one of the forms of its instrumental *फलेँ phalê*.

(2) All nouns ending in *आ á*, whether directly borrowed from *Samskrit*, or from *Prákritic* sources. E.g. *कथा kathá*, a saying, makes one of its instrumental forms *कथेँ kathê*, and *नना nená*, a boy, similarly makes *नेनेँ nenê*.

B. In all other nouns by the simple addition of *एँ ê*, before which a final long vowel is shortened. Thus *पानि páni*, *water*, becomes in one form of the instrumental singular *पानिँ paniê*, and *बेटी betí*, a daughter, similarly becomes *बेटीँ betiê*.

§ 20. The DATIVE “is the case of the recipient or that form of the noun which indicates that in which the object of an action rests.” It is similar in form to the Accusative, but the postposition *के ke*, *को kô*, *कौ kô* or *काĩ kã* is not liable to be dropped.

§ 21. The ABLATIVE indicates separation or removal from. It is formed by adding the postposition *सै sã*, of which *सौ sô* is an occasional variety. *सौ sô* is the poetical and older form.

§ 22. The GENITIVE “denotes connection generally, whether arising from origin or possession.” Its sign is *क k*. An older form, but still in occasional use, is *केर ker*. In the pronouns, too, the distinguishing termination of the genitive is the letter *र r*. None of these three postpositions, *क k*, *केर ker* or *र r*, shows any symptom of being influenced by gender, as is the case with the corresponding *Hindí* postpositions *का ká*, *को ke* and *कौ kô*. Although really ending in an inherent short *अ a*, this final vowel is not pronounced in prose or in conversation, so that *क k*, *केर ker* and *र r* are usually pronounced as if they were *क् k*, *केर् ker* and *र् r*. In order to prevent mispronunciation, throughout the following paradigms, the postpositions *क* and *र* are written as part of the qualifying word. Thus *ननाक nenák*, *हमर hamar*, and not *नना क nená k*, *हम र ham r*, which would be the more logical way of writing them. But it must never be forgotten that *क* and *र* are postpositions and have not yet been so amalgamated with the principal word, that the whole forms one inflected base.

§ 23. The LOCATIVE indicates the place in, or the time at which a thing is done. It is formed usually by the postposition *में mē*, of which *सै mã* and *सौ mō* are optional forms. Of these three forms, *सौ mō* is the oldest and is usually found in poetry. An old form of the Locative ended, like the *Samskrit*, in *ए e*. It now, however, appears in only a few adverbial sentences, such as *घरे घरे ghare ghare*, in every house.

§ 24. The VOCATIVE usually takes the same form as the Nominative. In speaking to a person of lower rank or age, the termination वा *vá* or चा *á* is used as follows. नेना *nená*, a boy, becomes रौ नेनवा *rau nen'vá*. नेनी *není*, a girl, becomes नै नेनिवा *gai neniá*. रघू *Raghú*, a proper name, becomes रौ रघुवा *rau Raghuvá*.

The following interjections are used with the vocative.

- (a.) With masculine inferiors,—or familiarly, रौ *rau*, रे *re*.
- (b.) With masculine equals or superiors, औ *au*, हौ *hau*, हे *he*.
- (c.) With feminine inferiors,—or familiarly, नै *gai*.
- (d.) With feminine equals or superiors, है *hai*.

### CHAPTER III.

#### PLURAL NUMBER.

§ 25. The plural number of nouns in Maithili is simply formed by the addition of a noun signifying multitude. Those most commonly used are सब *sabh* and सबहि *sabah'* meaning *all*, and लोकनि *lokani*\* meaning *people*. The last is only used with animate objects. सब *sabh* and सबहि *sabah'* can be used indifferently either before or after the qualified noun. Thus नेना सबक *nená sabhak*, नेना सबहिक *nená sab'hik*, सब नेनाक *sabh nenák*, सबहि नेनाक *sabah' nenák* and नेना लोकनिक *nená lokanik* are all possible forms of the genitive plural of नेना *nená*, a boy. लोकनि *lokani* be it observed, can only be used after the qualified noun. In all cases, whatever be the order of the words, the postposition deciding the case comes last.

§ 26. The same rules partially apply to pronouns: but, in addition to the word signifying plurality, many of them have entirely new bases for their plural forms.

§ 27. Throughout the following Paradigms, I shall generally only use the word सब to designate the plural; but it must always be understood that unless specially forbidden, सबहि *sabah'* and लोकनि *lokani* can also be used.

### CHAPTER IV.

#### DECLENSION OF NOUNS.

§ 28. There is in Maithili really only one declension, but as the forms of some classes of nouns vary slightly from each other before some of the postpositions, it will be convenient to consider nouns in three classes.

§ 29. I. The first class will consist of all nouns ending in चा *á*.

II. The second class will consist of all nouns ending in inherent अ *a*, when it is not pronounced.

III. The third class will consist of all other nouns.

The difference between these three classes will be noticed on comparison of the Instrumental and Vocative singular.

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\* The final *i* in this word is pronounced.

## CLASS I.

## ALL NOUNS ENDING IN जा á.

§ 30. (1) Example of a Masculine noun ending in जा á.

नेना *nená*, a boy.SINGULAR एकवचन *Ek'vachan*.Nom. नेना *nená*, a boy.Acc. { नेना *nená*,  
नेना के *nená kē*, } a boy.Inst. { नेने *nenē*,  
नेना से *nená sā*, } by a boy.Dat. नेना के *nená kē*, to a boy.Abl. नेना से *nená sā*, from a boy.Gen. { नेनाक *nénák*,  
नेनाकेर *nénáker*, } of a boy.Loc. नेना में *nená mē*, in a boy.Voc. रौ नेनवा *rau nen'vá*, O boy, (or respectfully) औ नेना *au néné*.PLURAL बहुवचन *Bahuvachan*.Nom. नेना सभ *nená sabh*, boys.Acc. { नेना सभ *nená sabh*,  
नेना सभके *nená sabh kē*, } boysInst. { नेना सभे *nená sabhē*,  
नेना सभ से *nená sabh sā*, } by boys.Dat. नेना सभ के *nená sabh kē*, to boys.Abl. नेना सभ से *nená sabh sā*, from boys.Gen. { नेना सभक *nená sabhak*,  
नेना सभकेर *nená sabh'ker*, } of boys.Loc. नेना सभ में *nená sabh mē*, in boys.Voc. { रौ नेनवा सभ *rau nen'vá sabh*,  
औ नेना सभ *au néné sabh*, } O boys.



- [1.] Other forms are सब नेना *sabh nená*, नेना सबहि *nená sabah'*, सबहि नेना *sabah' nená* and नेना लोकनि *nená lokani*.
- [2.] Other forms are नेना सबहिकें *nená sabah' kē*, and नेना लोकनि कें *nená lokani kē*.
- [3.] Other forms are नेना सबहिणें *nená sab'hiē*, नेना सबहि सैं *nená sabah' sã*, नेना लोकनिणें *nená lak'niē* and नेना लोकनि सैं *nená lokani sã*.
- [4.] Other forms are नेना सबहि कें *nená sabah' kē* and नेना लोकनि कें *nená lokani kē*.
- [5.] Other forms are नेना सबहि सैं *nená sabah' sã* and नेना लोकनि सैं *nená lokani sã*.
- [6.] Other forms are नेना सबहिक *nená sab'hik*, नेना लोकनिक *nená lokanik*.
- [7.] Other forms are नेना सबहि में *nená sabah' mē* and नेना लोकनि में *nená lokani mē*.
- [8.] रौ नेना सबहि *rau nená sabah'*, औ नेना लोकनि *au nená lokani*.

§ 31. (2) Example of a feminine noun, ending in आ *á*.

कथा *kathá*, a story.

SINGULAR एकवचन *Ek'vachan*.

Nom. कथा *kathá*, a story.

Acc. { कथा *kathá*,  
कथा कें *kathá kē*, } a story.

Inst. { कथें *kathē*,  
कथा सैं *kathá sã*, } by a story.

Dat. कथा कें *kathá kē*, to a story.

Abl. कथा सैं *kathá sã*, from a story.

Gen. { कथाक *kathák*,  
कथाकर *katháker*, } of a story.

Loc. कथा में *kathá mē*, on a story.

Voc. हे कथा *he kathá*, O story.

PLURAL बहुवचन *Bahuvachan*.

Nom.	कथा सभ <i>kathá sabh</i> , stories.
Acc.	{ कथा सभ <i>kathá sabh</i> , कथा सभ को <i>kathá sabh kē</i> , } stories.
Inst.	{ कथा सभें <i>kathá sabhē</i> , कथा सभ सँ <i>kathá sabh sã</i> , } by stories.
Dat.	कथा सभ को <i>kathá sabh kē</i> , to stories.
Abl.	कथा सभ सँ <i>kathá sabh sã</i> , from stories.
Gen.	{ कथा सभक <i>kathá sabhak</i> , कथा सभकोर <i>kathá sabh'ker</i> , } of stories.
Loc.	कथा सभ में <i>kathá sabh mē</i> , in stories.
Voc.	हे कथा सभ <i>he kathá sabh</i> , O stories.

## CLASS II.

ALL NOUNS ENDING IN INHERENT अ *a*, WHEN THIS LETTER  
IS NOT PRONOUNCED.

§ 32. (1) Example of a masculine noun, ending in अ *a*.

फल *phal*, a fruit.

SINGULAR एकवचन *Ek'vachan*.

Nom.	फल <i>phal</i> , a fruit.
Acc.	{ फल <i>phal</i> , फल को <i>phal kē</i> , } a fruit.
Inst.	{ फलें <i>phalē</i> , फल सँ <i>phal sã</i> , } by a fruit.
Dat.	फल को <i>phal kē</i> , to a fruit.
Abl.	फल सँ <i>phal sã</i> , from a fruit.
Gen.	{ फलक <i>phalak</i> , फलकोर <i>phal'ker</i> , } of a fruit.
Loc.	फल में <i>phal mē</i> , in a fruit.
Voc.	हे फल <i>he phal</i> , O fruit.

PLURAL बहुवचन *Bahuvachan.*

Nom.	फल सभ <i>phal sabh</i> , fruit.
Acc.	{ फल सभ <i>phal sabh</i> , फल सभ के <i>phal sabh kē</i> , } fruit
Inst.	{ फल सभें <i>phal sabhē</i> , फल सभ सँ <i>phal sabh sã</i> , } by fruit.
Dat.	फल सभ के <i>phal sabh kē</i> , to fruit.
Abl.	फल सभ सँ <i>phal sabh sã</i> , from fruit.
Gen.	{ फल सभक <i>phal sabhak</i> , फल सभकेर <i>phal sabh'ker</i> , } of fruit.
Loc.	फल सभ में <i>phal sabh mē</i> , in fruit.
Voc.	हे फल सभ <i>he phal sabh</i> , O fruit.

## CLASS III.

ALL NOUNS NOT ENDING IN आ *ā*, OR SILENT अ *a*,§ 33. (1) Example of a masculine noun, ending in र *i*पानि *pāni*,\* water.SINGULAR एकवचन *Ek'vachan.*

Nom.	पानि <i>pāni</i> , water.
Acc.	{ पानि <i>pāni</i> , water, पानि के <i>pāni kē</i> , } water.
Inst.	{ पानिँ <i>pāniē</i> , पानि सँ <i>pāni sã</i> , } by water.
Dat.	पानि के <i>pāni kē</i> , to water.
Abl.	पानि सँ <i>pāni sã</i> , from water.
Gen.	{ पानिक <i>pānik</i> , पानिकेर <i>pāniker</i> , } of water.
Loc.	पानि में <i>pāni mē</i> , in water.
Voc.	हे पानि <i>he pāni</i> , O water.

\* The *i* in the termination of this word is pronounced.

PLURAL बहुवचन *Bahuvachan.*

Nom.	पानि सभ <i>páni sabh</i> , waters.
Acc.	{ पानि सभ <i>páni sabh</i> , पानि सभ के <i>páni sabh kē</i> , } waters.
Inst.	{ पानि सभे <i>páni sabhē</i> , पानि सभ सँ <i>páni sabh sā</i> , } by waters.
Dat.	पानि सभ के <i>páni sabh kē</i> , to waters.
Abl.	पानि सभ सँ <i>páni sabh sā</i> , from waters.
Gen.	{ पानि सभक <i>páni sabhak</i> , पानि सभकेर <i>páni sabh'ker</i> , } of waters.
Loc.	पानि सभ में <i>páni sabh mē</i> , in waters.
Voc.	हे पानि सभ <i>he páni sabh</i> , O waters.

§ 34. (2) Example of a feminine noun ending in इ ई.

नेनी *není*, a girl,

SINGULAR एकवचन *Ek'vachan.*

Nom.	नेनी <i>není</i> , a girl.
Acc.	{ नेनी <i>není</i> , नेनी के <i>není kē</i> , } a girl.
Inst.	{ नेनी <i>není</i> , नेनी सँ <i>není sā</i> , } by a girl.
Dat.	नेनी के <i>není kē</i> , to a girl.
Abl.	नेनी सँ <i>není sā</i> , from a girl.
Gen.	{ नेनीक <i>neník</i> , नेनीकेर <i>neníker</i> , } of a girl.
Loc.	नेनी में <i>není mē</i> , in a girl.
Voc.	मै नेनी <i>gai není</i> , O girl.

PLURAL बहुवचन *Bahuvachan*.

Nom.	नेनी सभ <i>neni sabh</i> , girls.
Acc.	{ नेनी सभ <i>neni sabh</i> , नेनी सभ केँ <i>neni sabh kē</i> , } girls.
Inst.	{ नेनी सभेँ <i>neni sabhē</i> , नेनी सभ सँ <i>neni sabh sã</i> , } by girls.
Dat.	नेनी सभ केँ <i>neni sabh kē</i> , to girls.
Abl.	नेनी सभ सँ <i>neni sabh sã</i> , from girls.
Gen.	{ नेनी सभक <i>neni sabhak</i> , नेनी सभकेर <i>neni sabh'ker</i> , } of girls.
Loc.	नेनी सभ में <i>neni sabh mē</i> , in girls.
Voc.	गै नेनिसा सभ <i>gai neniã sabh</i> , O girls.

§ 35. (3) Example of a masculine proper noun ending in ऊँ.

रघू\* *Raghú* a proper noun.

Nom.	रघू <i>Raghú</i> , <i>Raghú</i> .
Acc.	रघू केँ <i>Raghú kē</i> , <i>Raghú</i> .
Inst.	{ रघुएँ <i>Raghuē</i> , रघू सँ <i>Raghú sã</i> , } by <i>Raghú</i> .
Dat.	रघू केँ <i>Raghú kē</i> , to <i>Raghú</i> .
Abl.	रघू सँ <i>Raghú sã</i> , from <i>Raghú</i> .
Gen.	रघूक <i>Raghúk</i> , of <i>Raghú</i> .
Loc.	रघू में <i>Raghú mē</i> , in <i>Raghú</i>
Voc.	रौ रघुसा <i>rau Raghúã</i> , O <i>Raghú</i> (or respectfully) हा रघू <i>hau Raghú</i> .

\* Usually spelt thus in Maithilī.

## CHAPTER V.

ADJECTIVES गुणवाचक *Guṇavāchak*.

§ 36. The Maithil adjective is not declined. It sometimes is liable however to a change on account of gender.

§ 37. As the rules for the formation of the feminine of adjectives are the same as those for the formation of the feminine of substantives, it will be convenient to treat the whole subject of gender at the present opportunity.

I must, however, preface my remarks by confessing that this will be found, I fear, to be the most incomplete part of this grammar. As a matter of fact the distinction of gender is observed but loosely: except to paṇḍits grammatical gender, as distinct from natural gender, is almost unknown; that is to say, adjectives only become feminine when applied to female living creatures, and hence I have found considerable difficulty in collecting sufficient examples to warrant me in forming general rules.

§ 38. It is a well known fact that in High Hindī the adjectives which are derived from the *prākṛit* stock of the language, and which end in चा *ā* are in reality the only ones in that language which are affected by gender. Adjectives imported direct from the Samskrit, and forming their feminines after the model of that language, do not form part of the living spoken stock of the Hindī dialect, but belong rather to the dead language of the books. The same is only partly true in Maithilī. In this language we find not only *prākṛit* but even some Samskrit adjectives forming feminines distinctly the property of the language in which they have been adopted.

§ 39. The genitival terminations of High Hindī, का *kā*, के *ke*, and कौ *kī* evidently correspond to the *prākṛit* derived adjectives ending in ञ्चा-*ā*, ए-*e*, and ई-*ī*. In fact the genitive of a substantive may be considered as, and is liable to the same changes as, a *prākṛit* derived adjective in ञ्चा-*ā*, ए-*e*, and ई-*ī*.

§ 40. Without wishing it to be supposed that Maithilī is in any way whatever *derived* from High Hindī, it may be taken as a general rule that wherever a *prākṛit* derived word occurs both in High Hindī and in Maithilī, if that word ends in a long vowel in High Hindī, the *usus loquendi* of Maithilī tends to shorten that vowel. Thus we have

High Hindī.

Maithilī.

पानी *pānī*.

पानि *pāni*, water.

पानी का *pānī kā*.

पानिक *pāni k(a)* of water.

बड़ा *barā*.

बड़ *bar(a)* great.

The above rule is not universal, for we have in Maithilī words like नेन *nenā* a boy, नेनी *nenī* a girl, बेटा *betā* a son, and बेटी *betī* a daughter; but it is nearly so, and may be taken as general.

§ 41. It may be therefore remembered that what corresponds to the *prākṛit* derived termination ०अ-á in High Hindí, is the *prākṛit* derived termination ०अ-a in Maithilí; both corresponding to the *prākṛit* nominative in ०आ-o, and both apparently derived from it.

§ 42. Similarly *prākṛit* derived nouns, adjectives, and genitives in High Hindí ending in ०अ-á, form their feminines by changing this ०अ-á into ०ई-í, while *prākṛit* derived nouns and adjectives in Maithilí ending in ०अ-a, form their feminines by changing the ०अ-a into ०ई-i. This rule does not, be it observed, apply to the genitive in Maithilí, which has lost all trace of its former adjectival form. That the termination of the genitive ०क-k (a) was originally an adjective, and derived from the Samskrit कृत *kṛita*, through the *prākṛit* केरक *keraka* or केलक *kelaka* as suggested by Mr. Hoernle cannot I think admit of a doubt; for we have even at the present day the form ०केर-*ker* used alongside of ०क-ka, and a study of the older Maithilí poems, shows that the former termination is the more ancient, and has only been supplanted by, or contracted into the latter in comparatively modern times.

§ 43. To return, however to the subject of gender, the first rule to be observed is that in Maithilí, *Prākṛit-derived words ending in short ०अ-a, form their feminine in short ०ई-i.*

Examples :

Masc.	Fem.
गेर <i>gor</i> fair	गेरि <i>gor'</i> .
बड़ <i>bar</i> great	बड़ि <i>bar'</i> .
बुधियार <i>budhiar</i> wise	बुधियारि <i>budhiar'</i>

*Note.*—गेर *gor* also has an irregular feminine गेरिया *goriá*.

§ 44. The second rule is peculiar to Maithilí, and is as follows. *Many pure Samskrit words ending in ०अ-a, adopted unaltered in Maithilí, form their feminines in short ०ई-i; and that, whether in Samskrit these words form their feminines in long ०ई-í or not.*

Examples :

	Masc.	Fem.
Samskrit } सुन्दर <i>sundar</i> beautiful		सुन्दरी <i>sundarí</i> .
Maithilí } सुन्दर <i>sundar</i>		सुन्दरि <i>sundar'</i> .
S. } धूसर <i>dhúsar</i>	धूसरा <i>dhúsará</i> . or धूसरी <i>dhúsarí</i> .	
M. } dusty	धूसरि <i>dhusar'</i> .	
S. } अत्यन्त <i>atyant</i> excessive		अत्यन्ता <i>atyantá</i> .
M. } अत्यन्त <i>atyant</i>		अत्यन्ति <i>atyant'</i> .

The following may here be noted as irregular :

	<i>Masc.</i>	<i>Fem.</i>
S.	} सुबोध <i>subodh</i> wise	{ सुबोधा <i>subodhá.</i>
M.		{ सुबुधि <i>subudh'.</i>

§ 45. RULE III. *A few prákrit-derived words ending in °आ-á, form their feminines in °ई-í.*

Examples :

<i>Masc.</i>	<i>Fem.</i>
बेटा <i>betá</i> a son	बेटी <i>betí</i> a daughter.
नेना <i>nená</i> a boy	नेनी <i>není</i> a girl. •

§ 46. RULE IV. *Prákrit-derived words signifying colour form their feminines as follows :*

	<i>Masc.</i>		<i>Fem.</i>
	उजर <i>ujar</i>	} white	{ उजरी <i>uj'ri</i> or उजरकी <i>ujar'kí.</i>
OR	उजरा <i>uj'rá</i>		
OR	उजरका <i>ujar'ká</i>		
	कारी <i>kári</i>	} black	करिकी <i>karikkí.</i>
OR	करिआ <i>kariá</i>		
OR	करिका <i>karikká</i>		
	पीरा <i>pírá</i>	} yellow	पिअरकी <i>piar'kí.</i>
OR	पीअर <i>piar</i>		
OR	पिअरका <i>piar'ká</i>		
	हरिअर <i>hariar</i>	} green	हरिअरकी <i>hariar'kí.</i>
OR	हरिअरका <i>hariar'ká</i>		



<i>Masc.</i>			<i>Fem.</i>
लाल <i>lāl</i>	} red		लालकी <i>lāl'kī</i> .
or लालका <i>lāl'kā</i>			

EXCEPTION,—गौर *gor* fair, which makes गौरि *gor'*, or गौरिका *goriā*.

Note also that नील *nīl*, dark blue, which is adopted direct from the Samskrit and which in that language forms its feminine नीला *nīlá*, or नीली *nīlī*, in Maithili adopts नीली *nīlī* as its feminine form.

§ 47. RULE V. The following classes of words, adopted directly from Samskrit, form their feminines generally as in that language.

a. Verbal adjectives in °इ-*i*, and °ई-*ī*, corresponding to Samskrit adjectives in इन् *in*.

Examples :

<i>Masc.</i>			<i>Fem.</i>
S. मानिन् <i>mānin</i>	} proud	{	मानिनी <i>mānini</i>
M. मानि <i>māni</i>			or मानिनि <i>mānin'</i> .
S. भाविन् <i>bhāvin</i>	} future	{	भाविनी <i>bhāvinī</i>
M. भावी <i>bhavi</i>			or भाविनि <i>bhāvin'</i> .
S. हारिन् <i>hārin</i>	} seizing	{	हारिणी <i>hārinī</i>
M. हारी <i>hāri</i>			or हारिनि <i>hārin'</i> .
S. धारिन् <i>dhārin</i>	} bearing	{	धारिणी <i>dhārinī</i>
M. धारी <i>dhāri</i>			or धारिनि <i>dhārin'</i> .
S. कारिन् <i>kārin</i>	} doing	{	कारिणी <i>kārinī</i>
M. कारी <i>kāri</i>			or कारिनि <i>kārin'</i> .
S. चिरंजीविन् <i>chirañjivin</i>	} long-lived	{	चिरंजीवि <i>chirañjib'</i> or
M. चिरंजीवी <i>chirañjibī</i>			चिरंजीविनी <i>chirañjibinī</i> .
or चिरंजिव <i>chirañjib</i>			or चिरंजीविनि <i>chirañjibin'</i> ,

As an irregular under this head falls,—

	<i>Masc.</i>		<i>Fem.</i>
S.	सुधर्मन् <i>sudharman</i>	} virtuous	{ सुधर्मा <i>sudharmá</i> .
M.	सुधर्मा <i>sudharmá</i>		{ सुधर्मिणी <i>sudharminī</i> .

§ 48. (b) Participles of the Reduplicated perfect in °वस्-*vas*, and comparatives in °इयस्-*tyas*.

Examples :

	<i>Masc.</i>		<i>Fem.</i>
S.	विद्वस् (विद्वान्) <i>vidvas, (vidván)</i>	} wise	{ विद्वी <i>vidushi</i> .
M.	विद्वान् <i>vidván</i>		
S.	गरीयस् <i>gariyas</i>	} heavier	{ गरीयसी <i>gariyasi</i> .
M.	गरीयान् <i>garián</i>		
S.	लघीयस् <i>laghiyas</i>	} lighter	{ लघीयसी <i>laghiyasi</i> .
M.	लघीयान् <i>laghián</i>		

§ 49. (c) *Nomina agentis* terminating in °अक *ak(a)*.

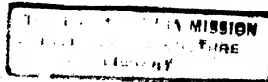
Examples :

	<i>Masc.</i>		<i>Fem.</i>
	कारक <i>kárik</i>	a doer	कारिका <i>káriká</i> .
	पालक <i>pálak</i>	a protector	पालिका <i>páliká</i> .
	रक्षक <i>rakshak</i>	a guardian	रक्षिका <i>rakshiká</i> .
	पाचक <i>páchak</i>	a cook	पाचिका <i>páchiká</i> .
	सहायक <i>saháyak</i>	a helper	सहायका <i>saháyaká</i> .

§ 50. (d) Gerundials and past participles passive.

Examples :

	<i>Masc.</i>		<i>Fem.</i>
	मंतव्य <i>mantavy</i>	to be remarked	मंतव्या <i>mantabyá</i> .
	बंदनीय <i>bandanīy</i>	praiseworthy	बंदनीया <i>bandanīyá</i> .
	योग्य <i>jogy</i>	worthy	योग्या <i>jogyá</i> .
	मान्य <i>māny</i>	reverend	मान्या <i>máná</i> .
	साध्य <i>sádhy</i>	easy	साध्या <i>sádhyá</i> .



<i>Masc.</i>		<i>Fem.</i>
युक्त <i>jukt</i>	joined	युक्ता <i>juktá.</i>
सुद्ध (शुद्ध) <i>suddh (suddh)</i>	pure	सुद्धा <i>suddhá.</i>
आर्त <i>árt</i>	pained	आर्ता <i>ártá.</i>
खिन्न <i>khinn</i>	broken	खिन्ना <i>khinná.</i>

§ 51. (e) Other nouns and adjectives as,—

<i>Masc.</i>		<i>Fem.</i>
धूर्त <i>dhúrt</i>	a knave	धूर्ता <i>dhúrtá.</i>
श्याम <i>śyám</i>	dark	श्यामा <i>śyámá.</i>
गरिष्ठ <i>garishth</i>	heaviest (venerable)	गरिष्ठा <i>garishthá.</i>
श्रेष्ठ <i>śreshth</i>	excellent.	श्रेष्ठा <i>śreshthá.</i>
वृन्द <i>vrind</i>	numerous	वृन्दा <i>vrindá.</i>
आर्य <i>árjy</i>	respectable	आर्या <i>árjyá.</i>

§ 52. RULE VI. The following anomalous forms should be noticed.

(a) राजा *rájá*, a king, makes रानी *rání* a queen.

(b) Forms borrowed from Sanskrit *nomina agentis* in °तृ *tri* present some curious anomalies.

Examples.

	<i>Masc.</i>		<i>Fem.</i>
S.	धातृ <i>dhátri</i>	creator	{ धात्री <i>dhátrí.</i>
M.	धाता <i>dhátá</i>		{ धातृ <i>dhátri.</i>
S.	ज्ञातृ <i>jñátri</i>	knower	{ ज्ञात्री <i>jñátrí.</i>
M.	ज्ञाता <i>jñátá</i>		{ ज्ञातृ <i>jñátri.</i>
S.	पातृ <i>pátri</i>	protector	{ पात्री <i>pátrí.</i>
M.	पाता <i>pátá</i>		{ पातृ <i>pátri.</i>

#### COMPARISON OF ADJECTIVES.

§ 53. (a) *Comparative.* As in High Hindí, the comparative is formed, not by any change in the adjective, but by putting the word for the thing

with which the comparison is made in the ablative case. Example, इ गाछी चोहि गाछी सँ सुंदर हैक *i gáchhī oh' gáchhī sã sundar chhaik*. "This grove is more beautiful than that."

§ 54. (b) *Superlative*. This is formed either by prefixing सब सँ *sabh sã*, the ablative case of सब *sabh all*, or the adjective बड़ *bar* (which is liable to inflection according to gender) to the principal adjective. Examples; इ गाछी सब सँ सुंदर हैक *i gáchhī sabh sã sundar chhaik* "this is the most beautiful grove;" or इ गाछी बड़ सुंदर हैक *i gáchhī bar sundar chhaik* "this grove is very beautiful."

§ 55. Certain comparatives and superlatives are also borrowed direct from the Sanskrit, which need not be noted here.

## CHAPTER VI.

### PRONOUNS सर्वनाम *Sarvanām*.

§ 56. The declension of Pronouns presents some important points of difference from that of nouns, which must be carefully noticed.

§ 57. While nouns remain unchanged before postpositions, pronouns always change to some other form. They have an inflected base which is different from the nominative, and which is used before all postpositions.

§ 58. The accusative singular of pronouns is never the same as the nominative. The pronoun of the second person अपने *ap'ne* or अहाँ *ahāñ*, and the interrogative adjectival pronoun कौ *kī*, *what?* are the only exceptions to this rule. In circumstances corresponding to those in which the accusative of a noun takes the nominative form, the accusative of a pronoun takes the form of the inflected base without any postposition.

The genitive form of pronouns in र *r* is also to be noticed.

In pronouns not only the accusative, but also the dative, is allowed to drop the postposition के *kē*.

§ 59. Pronouns have the same form whether referring to masculine or feminine nouns. They are declined throughout in the singular and plural numbers.

§ 60. With the exception of the pronouns of the second person, they all want the vocative case.

## PERSONAL PRONOUNS.

पुरुषवाचक सर्वनाम *purush'vāchak sarvanām.*

§ 61. There are three sets of personal pronouns, the first set referring to the first person, the second to the second person, and the third to the third. Each of the two last sets consists of two divisions—an honorific, and a non-honorific division. In other words, the pronouns of the second and third persons have each two forms, an honorific and a non-honorific form.

§ 62. To people accustomed to deal with eastern languages, I need do no more than point out the fact, except to notice *en passant*, that in no Indian language which I have studied, is this distinction carried to a greater length\* than in Maithilī.

§ 63. The following are the personal pronouns in use at the present day:—

	Direct Form.	Oblique Form.
1st Person	<div> <div>Honorific हम <i>ham</i></div> <div>Non-honorific हम <i>ham</i></div> </div>	<div> <div>हमरा <i>ham'rā</i></div> <div>हमरा <i>ham'rā</i></div> </div>
2nd Person	<div> <div>Honorific { अपने <i>ap'ne</i> or अहाँ <i>ahā'</i></div> <div>Non-honorific तौँ <i>tōh</i></div> </div>	<div> <div>अपने <i>ap'ne</i> or अहाँ <i>ahā'</i></div> <div>तौँहरा <i>toharā</i></div> </div>
3rd Person	<div> <div>Honorific ओ <i>o</i></div> <div>Non-honorific ओ <i>o</i></div> </div>	<div> <div>ऊँकरा <i>hun'kā</i></div> <div>ओँकरा <i>okarā</i></div> </div>

I now proceed without further premise to give their declension.

FIRST PERSON, उत्तम पुरुष *uttam purush.*

§ 64. हम *ham*, I.  
SINGULAR.

Nom. हम *ham*, I.

Acc. { हमरा *ham'rā*,  
हमरा केँ *ham'rā kē*, } me.

Inst. { हमरें *ham'rē*,  
हमरा सँ *ham'rā sā*, } by me.

\* It will be seen further on, that some verbs have not only a honorific and a non-honorific form depending on the subject, but have also another pair of honorific and non-honorific forms depending on the object.

## SINGULAR.

Dat.	$\left\{ \begin{array}{l} \text{हमरा } ham'rá, \\ \text{हमरा के } ham'rá\ kē, \end{array} \right\}$	to me.
Abl.	हमरा सँ <i>ham'rá sâ</i> ,	from me.
Gen.	हमर <i>hamar</i> , or हमार <i>hamár</i> ,	of me, my.
Loc.	हमरा में <i>ham'rá mē</i> ,	in me.

## PLURAL.

Nom.	$\left\{ \begin{array}{l} \text{हम सभ } ham\ sabh,* \\ \text{हमरा सभ, सबहि, लोकनि } ham'rá\ sabh, \text{ or } \\ \text{ } sabah', \text{ or } lokani, \end{array} \right\}$	we.
Acc.	$\left\{ \begin{array}{l} \text{हमरा सभ के, सबहि के, लोकनि के } ham'rá\ sabh\ kē, \\ \text{ } \text{or } sabah' kē, \text{ or } lokani kē, \end{array} \right\}$	us.
Inst.	$\left\{ \begin{array}{l} \text{हमरा सभे, सबहि, लोकनि, } ham'rá\ sabhē, \text{ or } \\ \text{ } sab'hiē, \text{ or } lok'niē, \\ \text{हमरा सभ सँ, सबहि सँ, लोकनि सँ } ham'rá\ sabh \\ \text{ } sâ, \text{ or } sabah' sâ, \text{ or } lokani sâ, \end{array} \right\}$	by us.
Dat.	$\left\{ \begin{array}{l} \text{हमरा सभ के, सबहि के, लोकनि के } ham'rá\ sabh\ kē, \\ \text{ } \text{or } sabah' kē, \text{ or } lokani kē, \end{array} \right\}$	to us.
Abl.	$\left\{ \begin{array}{l} \text{हमरा सभ सँ, सबहि सँ, लोकनि सँ } ham'rá\ sabh\ sâ, \\ \text{ } \text{or } sabah' sâ, \text{ or } lokani sâ, \end{array} \right\}$	from us.
Gen.	$\left\{ \begin{array}{l} \text{हमरा सभक, सबहिक, लोकनिक } ham'rá\ sabhak, \text{ or } \\ \text{ } sab'hik, \text{ or } lokanik, \end{array} \right\}$	of us, our.
Loc.	$\left\{ \begin{array}{l} \text{हमरा सभ में, सबहि में, लोकनि में } ham'rá\ sabh \\ \text{ } mē, \text{ or } sabah' mē, \text{ or } lokani mē, \end{array} \right\}$	in us.

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\*हम सबहि *ham sabah'*, and हम लोकनि *ham lokani* are not used.

§ 65.

मैं *mē*, I.

The following forms are used in poetry :—

## SINGULAR.

Nom. मैं *mē*, I.Acc. मोहि *moh'*, me.Inst. मोहि सौ *moh' sō*, by me.Dat. मोहि *moh'*, to me.Abl. मोहि सौ *moh' sō*, from me.Gen. मोर, मोरा *mor*, or *morá*, of me, my.Loc. मोहि में *moh' mō*, in me.

The plural forms are not used. When necessary, the plural forms of हम *ham* are substituted. This, however, occurs but seldom.

SECOND PERSON मध्यम पुरुष *madhyam purush*.

§ 66.

तौ *tōh*, thou.

## SINGULAR.

Nom. { तौ *tōh*,  
तौ *tō*, } thou.Acc. { तोहरा *tohará*,  
तोहरा के *tohará kē*, } thee.Inst. { तोहरे *toharē*,  
तोहरा सँ *tohará sã*, } by thee.Dat. { तोहरा *tohará*,  
तोहरा के *tohará kē*, } to thee.Abl. तोहरा सँ *tohará sã*, from thee.Gen. तोहर *tohar*, of thee, thy.Loc. तोहरा में *tohará mē*, in thee.Voc. हौ तौ *hau tōh*, O thou.

## PLURAL.

Nom.	$\left\{ \begin{array}{l} * \text{तौं ह सभ, तौं सभ } tōh\ sabh, \text{ or } tō\ sabh, \\ \text{तोहरा सभ, सबहि, लोकनि } toharā\ sabh, \text{ sabah',} \\ \text{or } lokani, \end{array} \right\} \begin{array}{l} \text{you,} \\ \text{ye.} \end{array}$
Acc.	$\left\{ \begin{array}{l} \text{तोहरा सभ केँ, सबहि केँ, लोकनि केँ } toharā\ sabh\ kē, \\ \text{sabah' kē or lokani kē,} \end{array} \right\} \text{you, ye.}$
Inst.	$\left\{ \begin{array}{l} \text{तोहरा सभेँ, सबहियँ, लोकनियँ } toharā\ sabhē \text{ or } \\ \text{sab'hiē or lokaniē,} \\ \text{तोहरा सभ सँ, सबहि सँ, लोकनि सँ } toharā\ sabh\ sā, \\ \text{sabah' sā, or lokani sā,} \end{array} \right\} \text{by you.}$
Dat.	$\left\{ \begin{array}{l} \text{तोहरा सभ केँ, सबहि केँ, लोकनि केँ } toharā\ sabh \\ \text{kē, sabah' kē or lokani kē,} \end{array} \right\} \text{to you.}$
Abl.	$\left\{ \begin{array}{l} \text{तोहरा सभ सँ, सबहि सँ, लोकनि सँ } toharā\ sabh\ sā, \\ \text{sabah' sā, or lokani sā,} \end{array} \right\} \begin{array}{l} \text{from} \\ \text{you.} \end{array}$
Gen.	$\left\{ \begin{array}{l} \text{तोहरा सभक, सबहिक, लोकनिक } toharā\ sabhak, \\ \text{sab'hik, or lokanik,} \end{array} \right\} \begin{array}{l} \text{of you,} \\ \text{your.} \end{array}$
Loc.	$\left\{ \begin{array}{l} \text{तोहरा सभ मेँ, सबहि मेँ, लोकनि मेँ } toharā\ sabh \\ \text{mē, sabah' mē, lokani mē,} \end{array} \right\} \text{in you.}$
Voc.	$\left\{ \begin{array}{l} \text{हौ तौं ह सभ } hau\ tōh\ sabh, \\ \text{हौ तोहरा सभ, सबहि, लोकनि } hau\ toharā\ sabh, \\ \text{sabah' or lokani,} \end{array} \right\} \text{O ye.}$

*N.B.*—For तोहरा *toharā*, तोहरेँ *toharē*, and तोहर *tohar*, तेरा *torā*, तेरेँ *torē*, and तेर *tor* are used by the vulgar.

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\* तौं ह सबहि *tōh sabah'*, and तौं ह लोकनि *tōh lokani* are not used.



§ 67.

तौ *tō*, thou.

The following are used in poetry :—

## SINGULAR.

Nom. तौ *tō*, thou.Acc. तेहि *toh'*, thee.Inst. तेहि सौ *toh' sō*, by thee.Dat. तेहि *toh'*, to thee.Abl. तेहि सौ *toh' sō*, from thee.Gen. तुझ, तेरा, तेहर, तेहार *tua, tor, tohar*, or *tohār*, of thee, thy.Loc. तेहि मो *toh' mō*, in thee.

The plural forms are not used. When necessary, the plural forms of तेह *tōh* are substituted. This, however, occurs but seldom.

## SECOND PERSON RESPECTFUL.

§ 68.

अहाँ *ahā'*, thou.

## SINGULAR.

Nom. अहाँ, अपने *ahā'*, or *ap'ne*, thou.Acc. अहाँ को, अपने को *ahā' kē*, or *ap'ne kē*, thee.Inst. अहाँ से, अहाँ सँ, अपने सँ *ahāi, ahā' sâ*, or *ap'ne sâ*, by thee.Dat. अहाँ को, अपने को *ahā' kē*, or *ap'ne kē*, to thee, thy.Abl. अहाँ सँ, अपने सँ *ahā' sâ*, or *ap'ne sâ*, from thee.Gen. अहाँक, अपनेक *ahā'k, ap'nek*, of thee.Loc. अहाँ में, अपने में *ahā' mē, ap'ne mē*, in thee.Voc. औ अहाँ *au ahā'*, O thou.

## PLURAL.

Nom.	{ अहाँ सभ, सबहि, लोकनि <i>ahā' sabh, sabah', or lokani,</i> } you, { अपने सभ, सबहि, लोकनि <i>ap'ne sabh, sabah', or lokani,</i> } ye.
Acc.	{ अहाँ सभ केँ, सबहि केँ, लोकनि केँ <i>ahā' sabh kē,</i> <i>sabah' kē, or lokani kē,</i> } you, { अपने सभकेँ, सबहि केँ, लोकनि केँ <i>ap'ne sabh kē,</i> <i>sabah' kē, or lokani kē,</i> } ye.
Inst.	{ अहाँ सभ सँ, अहाँ सभ सँ, अपने सभ सँ, सबहि सँ, लोकनि सँ <i>ahā' sabh sā, ahāi' sabh sā, ap'ne</i> } by <i>sabh sā, sabah' sā, or lokani sā,</i> you
Dat.	{ अहाँ सभ केँ, अपने सभ केँ, सबहि केँ, लोकनि केँ <i>ahā'</i> } to <i>sabh kē, ap'ne sabh kē, sabah' kē, lokani kē,</i> } you.
Abl.	{ अहाँ सभ सँ, अपने सभ सँ, सबहि सँ, लोकनि सँ <i>ahā'</i> } from <i>sabh sā, ap'ne sabh sā, sabah' sā, or</i> } you. <i>lokani sā,</i>
Gen.	{ अहाँ सभक, अपने सभक, सबहिक, लोकनिक <i>ahā' sab-</i> } of <i>hak, ap'ne sabhak, sab'hik, or lokanik,</i> } you.
Loc.	{ अहाँ सभ में, अपने सभ में, सबहि में, लोकनि में <i>ahā'</i> } in <i>sabh mē, ap'ne sabh mē, sabah' mē or lokani mē,</i> } you.

*N.B.*—अपने *ap'ne* can be used throughout for अहाँ *ahā'*. It is the more honorific term of the two. अहाँ *ahā'* is sometimes even used when talking to inferiors. अहाँ *ahā'*, in fact, is *polite*, and तौह *tōh* is *vulgar*.

## REFLEXIVE PRONOUN.

अपनहिँ *ap'nah'ñ*, self.

§ 69.

SINGULAR.

- Nom. अपनहिँ *ap'nah'ñ*, self.  
 Acc. अपना कोँ *ap'ná kē*, self.  
 Inst. अपना सँ, अपनहिँ सँ *ap'ná sã*, or *ap'nah'ñ sã*, by self.  
 Dat. अपना कोँ *ap'ná kē*, to self.  
 Abl. अपना सँ, अपनहिँ सँ *ap'ná sã*, or *ap'nah'ñ sã*, from self.  
 Gen. { अपन *apan*,  
 अप्पन *appan*, } of self.  
 Loc. अपना में *ap'ná mē*, in self.

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PLURAL.

- Nom. { अपनहिँ सभ, सबहिँ, लोकनि *ap'nah'ñ sabh*,  
*sabah'*, or *lokani*, } selves.  
 Acc. { अपना सभ कोँ, सबहिँ कोँ, लोकनि कोँ *ap'ná*  
*sabh kē*, *sabah' kē*, or *lokani kē*, } selves.  
 Inst. { अपना सभ सँ, सबहिँ सँ, लोकनि सँ *ap'ná*  
*sabh sã*, *sabah' sã*, or *lokani sã*, } by selves.  
 Dat. { अपना सभ कोँ, सबहिँ कोँ, लोकनि कोँ *ap'ná*  
*sabh kē*, *sabah' kē*, or *lokani kē*, } to selves.  
 Abl. { अपना सभ सँ, सबहिँ सँ, लोकनि सँ *ap'ná sabh*  
*sã*, *sabah' sã* or *lokani sã*, } from selves.  
 Gen. { अपना सभक, सबहिक, लोकनिक *ap'ná sab-*  
*hak*, *sabahik*, or *lokanik*, } of selves.  
 Loc. { अपना सभ में, सबहिँ में, लोकनि में *ap'ná*  
*sabh mē*, *sabah' mē*, or *lokani mē*, } in selves.

THIRD PERSON अन्यपुरुष *anya purush*.

## PROXIMATE DEMONSTRATIVE NON-HONORIFIC.

§ 70. इ *i* or ई *ī*, this ; not used as an adjective, and only used when referring to animate objects.

## SINGULAR.

Nom.	इ <i>i</i> or ई <i>ī</i> , this.
Acc.	एकरा, एकरा केँ <i>ekarā</i> , or <i>ekarā kē</i> , this.
Inst.	{ एकरेँ <i>ekarē</i> , एकरा सँ <i>ekarā sā</i> , } by this.
Dat.	एकरा, एकरा केँ <i>ekarā</i> , <i>ekarā kē</i> , to this.
Abl.	एकरा सँ <i>ekarā sā</i> , from this.
Gen.	एकार <i>ekar</i> , of this.
Loc.	एकारा में <i>ekarā mē</i> , in this.

## PLURAL.

Nom.	{ इ or ई सभ, सबहि, लोकनि <i>i</i> or <i>ī sabh, sabah'</i> , or <i>lokani</i> , } these.
Acc.	{ एकरा सभ केँ, सबहि केँ लोकनि केँ, <i>ekarā sabh</i> <i>kē, sabah' kē, or lokani kē</i> , } these.
Inst.	{ एकरा सभेँ, सबहिँ, लोकनिँ <i>ekarā sabhē</i> , <i>sab'hiē, or lok'niē</i> , } by these. { एकरा सभ सँ, सबहि सँ, लोकनि सँ <i>ekarā sabh</i> <i>sā, sabah' sā or lokani sā</i> , }
Dat.	{ एकरा सभ केँ, सबहि केँ, लोकनि केँ <i>ekarā sabh</i> <i>kē, sabah' kē, or lokani kē</i> , } to these.

## PLURAL.

- Abl. { एकरा सभ सँ, सबहि सँ, लोकनि सँ *ekarā sabh* } from these.  
*sā, sabah' sā, or lokani sā,*
- Gen. { एकरा सभक, सबहिक, लोकनिक *ekarā sabhak,* } of these.  
*sab'hik, or lokanik,*
- Loc. { एकरा सभ में, सबहि में, लोकनि में *ekarā sabh* } in these.  
*mē, sabah' mē, or lokani mē,*

## PROXIMATE DEMONSTRATIVE HONORIFIC.

## SINGULAR.

## § 71.

- Nom. इ or ई, *i* or *ī*, this.
- Acc. हिनका, हिनका केँ *hin'ká*, or *hin'ká kē*, this.
- Inst. हिनका सँ *hin'ká sā*, by this.
- Dat. हिनका, हिनका केँ *hin'ká*, or *hin'ká kē*, to this.
- Abl. हिनका सँ *hin'ká sā*, from this.
- Gen. { हिनक *hinak*, } of this.  
{ हिनकार *hin'kar*, }
- Loc. हिनका में *hinká mē*, in this.

## PLURAL.

- Nom. { इ or ई सभ, सबहि, लोकनि *i* or *ī sabh*, } these.  
*sabah', or lokani,*
- Acc. { हिनका सभ केँ, सबहि केँ, लोकनि केँ *hin'ka* } these.  
*sabh kē, sabah' kē, or lokani kē.*

## PLURAL.

Inst.	{ द्विनका सभ सँ, सबहि सँ, लोकनि सँ <i>hin'ká</i> } by these. <i>sabh sā, sabah' sā, or lokani sā,</i>
Dat.	{ द्विनका सभ केँ, सबहि केँ, लोकनि केँ <i>hin'ká</i> } to these. <i>sabh kē, sabah' kē, or lokani kē,</i>
Abl.	{ द्विनका सभ सँ, सबहि सँ, लोकनि सँ <i>hin'ká</i> } from these. <i>sabh sā, sabah' sā, or lokani sā,</i>
Gen.	{ द्विनका सभक, सबहिक, लोकनिक <i>hin'ká sabh-</i> } of these. <i>ak, sab'hik, or lokanik,</i>
Loc.	{ द्विनका सभ में, सबहि में, लोकनि में <i>hin'ká</i> } in these. <i>sabh mē, sabah' mē, or lokani mē,</i>

THIRD PERSON अन्यपुरुष *anya purush*.

## REMOTE DEMONSTRATIVE NON-HONORIFIC.

§ 72. ओ *o*, he, she, it, that, not used as an adjective, and only used when referring to animate objects.

## SINGULAR.

Nom.	ओ <i>o</i> , he, she, it, that.
Acc.	ओकरा, ओकरा केँ <i>okará, or okará kē</i> , him, etc.
Inst.	ओकरा सँ* <i>okará sā</i> , by him, etc.
Dat.	ओकरा, ओकरा केँ <i>okará, or okará kē</i> , to him, etc.
Abl.	ओकरा सँ <i>okará sā</i> , from him, etc.
Gen.	ओकर <i>okar</i> , of him, etc.
Loc.	ओकरा में <i>okará mē</i> , in him, etc.

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\* The form ओकरें *okarē*, is wanting.

## PLURAL.

- Nom. ओ सभ, सबहि, लोकनि *o sabh, sabah', or lokani*, they, those.  
 Acc. ओकरा सभ केँ, *etc. okará sabh kē*, etc., them, etc.  
 Inst. ओकरा सभ सँ, *etc. okará sabh sã*, etc., by them, etc.  
 Dat. ओकरा सभ केँ, *etc. okará sabh kē*, etc., to them, etc.  
 Abl. ओकरा सभ सँ, *etc. okará sabh sã*, etc., from them, etc.  
 Gen. ओकरा सभक, *etc. okará sabhak*, etc., of them, their, etc.  
 Loc. ओकरा सभ में, *etc. okará sabh mē*, etc., in them, etc.

## REMOTE DEMONSTRATIVE HONORIFIC.

## SINGULAR.

## § 73.

- Nom. ओ *o*, he, she, it, that.  
 Acc. ऊनका, ऊनका केँ *hun'ká*, or *hun'ká kē*, him, etc.  
 Inst. ऊनका सँ *hun'ká sã*, by him, etc.  
 Dat. ऊनका, ऊनका केँ *hun'ká*, or *hun'ká kē*, to him, etc.  
 Abl. ऊनका सँ *hun'ká sã*, from him, etc.  
 Gen. ऊनक, ऊनकर *hunak, hun'kar*, of him, his, etc.  
 Loc. ऊनका में *hun'ká mē*, in him, etc.

## PLURAL.

- Nom. ओ सभ, सबहि, लोकनि *o sabh, sabah', or lokani*, they, those.  
 Acc. ऊनका सभ केँ, *etc. hun'ká sabh kē*, etc., them, etc.  
 Inst. ऊनका सभ सँ, *etc. hun'ká sabh sã*, etc., by them, etc.  
 Dat. ऊनका सभ केँ, *etc. hun'ká sabh kē*, etc., to them, etc.  
 Abl. ऊनका सभ सँ, *etc. hun'ká sabh sã*, etc., from them, etc.  
 Gen. ऊनका सभक, *etc. hun'ká sabhak*, etc., of them, their, etc.  
 Loc. ऊनका सभ में, *etc. hun'ká sabh mē*, etc., in them, etc.

## THE RELATIVE PRONOUN.

सम्बन्धवाचक सर्वनाम *Sambandh'vāchak sarvanām.*

§ 74. Like the Personal and Demonstrative pronouns, the Relative also has two forms—one honorific, and the other non-honorific.

The same observation applies also to the correlative **से** *se* and to the Interrogative **के** *ke*, and as attention is here drawn to the fact, the remark will not be repeated.

### THE RELATIVE PRONOUN, NON-HONORIFIC.

§ 75.                    **जे** *je*, who, which, that.

SINGULAR.

Nom. જે *je*, who, which, that.

Acc. जकरा, जकरा के, *jakarā*, or *jakarā kē*, whom, etc.

Inst. जकरा सँ, जाहि सँ \**jakarā sā* or *jāh' sā*, by whom, etc.

Dat. जकरा, जकरा के *jakarā* or *jakarā kē*, to whom, etc.

Abl. जकारा सँ, जाहि सँ *jakarā sā*, or *jáh' sā*, from whom, etc.

Gen. जकार *jakar*, of whom, whose, etc.

Loc. जकारा मे, जाहि मे *jakarā mē*, or *jāh' mē*, in whom, etc.

PLURAL.

Nom. { जे सभ, सबहि, लोकनि *je sabh, sabal', or* } who, which,  
          {   *lokani,* } that.

Acc. { जकरा or जाहि सभ के† etc., jakarā or jāh' } whom, etc.  
          {   sabḥ kē, etc., }

\* Other forms noted are *jẽ* and *jakarē*.

† The form जाह *jáh* is not used throughout the singular, but only in those cases where it is specially given. In the plural it is used in all the oblique cases.









## INTERROGATIVE PRONOUN NON-HONORIFIC.

प्रश्नवाचक सर्वनाम *praśnavāchak sarvanām*.

§ 79.

## SINGULAR.

Nom. के *ke*, who? which?Acc. ककारा, ककारा के *kakará, kakará kē*, whom? which?Inst. ककारा से *kakará sē*, by whom? by which?Dat. ककारा, ककारा के *kakará, or kakará kē*, to whom? to which?Abl. ककारा से *kakará sē*, from whom? from which?Gen. ककार *kakar*, whose?Loc. ककारा में *kakará mē*, in whom? in which?

## PLURAL.

Nom. के सभ, सबहि, लोकनि *ke sabh, sabah', or lokani*, who? which?Acc. ककारा सभ के *etc. kakará sabh kē*, etc., whom? etc.Inst. ककारा सभ से *etc. kakará sabh sē*, etc., by whom? etc.Dat. ककारा सभ के *etc. kakará sabh kē*, etc., to whom? etc.Abl. ककारा सभ से *etc. kakará sabh sē*, etc., from whom? etc.Gen. ककारा सभक *etc. kakará sabhak*, etc., whose? etc.Loc. ककारा सभ में *etc. kakará sabh mē*, etc., in whom? etc.

The form काहि *kāh'* which might be expected, is not used so far as my experience goes.

## INTERROGATIVE PRONOUN HONORIFIC.

§ 80.

## SINGULAR.

Nom. के *ke*, who? which?Acc. कनिका, कनिका के *kaniká, or kaniká kē*, whom? etc.Inst. कनिका से *kanika sē*, by whom? etc.





### INDEFINITE PRONOUN.

किछु *kichh'*, something.

Nom. किछु *kichh'*, something.

Acc. . कथू के *kathú kē*, something.

Inst. कथूँ सँ *kathú sã*, by something.

Dat. कथुं कें *kathú kē*, to something.

Abl. कथूँ सँ *kathū́ sā*, from something.

Gen. कथूक *kathūk*, of something.

Loc. कथू में *kathū mē*, in something.

### ADJECTIVAL PROXIMATE DEMONSTRATIVE PRONOUN.

§ 85. *ꞑi* or *ꞑí*, this, used only as an adjective, when referring to animate objects and used either as an adjective or substantive when referring to inanimate objects.

**SINGULAR.**

Nom. इ or ई (नेना) *i* or *í* (*nená*), this (boy).

Acc. एहि (नेना) केँ *eh' (nená) kē*, this (boy).

Inst. { एहि (नेने), एहि (नेना) सँ eh' (*nene*) or eh' } by this  
           {                                 (*nena*) sâ, } (boy).

Dat. एहि (नेना) केँ *eh' (nená) kě*, to this (boy).

Abl. यहि (नेना) सँ *eh' (nená) sã*, from this (boy).

Gen. एहि (नेनाक) *eh' (nenák)* of this (boy).

Loc. एहि (नेना) में *eh' (nená) mē*, in this (boy).

## PLURAL.

Nom.	$\left\{ \begin{array}{l} \text{इ or ई सभ (नेना) } i \text{ or } í \text{ sabh (nená),} \\ \text{इ or ई (नेना) सभ } i \text{ or } í \text{ (nená) sabh,} \end{array} \right\} \text{these (boys).}$
Acc.	$\left\{ \begin{array}{l} \text{एहि सभ (नेना) केँ } eh' \text{ sabh (nená) kē,} \\ \text{एहि (नेना) सभ केँ } eh' \text{ (nená) sabh kē,} \end{array} \right\} \text{these (boys).}$
Inst.	$\left\{ \begin{array}{l} \text{एहि सभ (नेनेँ) } eh' \text{ sabh (nenē),} \\ \text{एहि सभ (नेना) सँ } eh' \text{ sabh (nená) sã,} \end{array} \right\} \begin{array}{l} \text{by these} \\ \text{(boys).} \end{array}$
Dat.	$\left\{ \begin{array}{l} \text{एहि सभ (नेना) केँ } eh' \text{ sabh (nená) kē,} \\ \text{एहि (नेना) सभ केँ } eh' \text{ (nená) sabh kē,} \end{array} \right\} \begin{array}{l} \text{to these} \\ \text{(boys).} \end{array}$
Abl.	$\left\{ \begin{array}{l} \text{एहि सभ (नेना) सँ } eh' \text{ sabh (nená) sã,} \\ \text{एहि (नेना) सभ सँ } eh' \text{ (nená) saah sã,} \end{array} \right\} \begin{array}{l} \text{from these} \\ \text{(boys).} \end{array}$
Gen.	$\left\{ \begin{array}{l} \text{एहि सभ (नेनाक) } eh' \text{ sabh (nenák),} \\ \text{एहि (नेना) सभक } eh' \text{ (nená) sabhak,} \end{array} \right\} \begin{array}{l} \text{of these} \\ \text{(boys).} \end{array}$
Loc.	$\left\{ \begin{array}{l} \text{एहि सभ (नेना) में } eh' \text{ sabh (nená) mē,} \\ \text{एहि (नेना) सभ में } eh' \text{ (nená) sabh mē,} \end{array} \right\} \begin{array}{l} \text{in these} \\ \text{(boys).} \end{array}$

§ 86. Similarly is declined the adjectival remote Demonstrative Pronoun *ओ* *o*, that, (oblique form *ओहि oh'*), used only as an adjective when referring to animate objects, and either as an adjective or substantive when referring to inanimate objects.

§ 87. Note with regard to *जे je*, who, which, that, *से se*, he, she, *के ke*, who, ? which ? *की kī* ? what, *को को keo*, any one, some one, *किछु kichh'*, any thing and *किछु kichh'*, something. These words are only used, when declined as above, as pronouns, and not as pronominal adjectives, agreeing with any immediately succeeding noun.

When used as adjectives they discard inflections, and, if agreeing with a noun in the direct form, they (except *के ke*, who ? and *की kī*, what ?) retain



the forms of their respective nominatives. If, however, agreeing with a noun in the oblique form, they themselves change as follows :—

जे *je*, who, which, that, becomes जाहि *jáh'*.

से *se*, he, she, becomes ताहि *táh'*.

कोसो *keo*, any one, some one, becomes कोनो *kono*.

किहु *kichh'*, any thing, remains किहु *kichh'*.

किहु *kichh'*, something, remains किहु *kichh'*.

But को *ke*, who ? which ? and की *kí*, what ? when used adjectivally, always become कोन *kon*.

## § 88.

## Examples.

1. जे आएल छल, से गेल *je áel chhal, se gel* ;—he who came, went.
2. जे लोक आएल छल, से लोक गेल *je lok áel chhal, se lok gel* ;—the man who came, went.
3. जकार खेत, तकार धान *jakar khet, takar dhán* ;—he who owns the field owns the rice crop.
4. जाहि लोकक खेत, ताहि लोकक धान *jáh' lokak khet, táh' lokak dhán* ;—the man who owns the field, owns the rice crop.
5. के छल ? *ke chhal* ? ;—who was he ?
6. ओ कोन लोक थीक ? *o kon lok thík* ?—what caste is he ?
7. ककार घोड़ हैक *kakar ghor chhaik* ;—whose horse is it ?
8. कोन लोकक घोड़ हैक ? *kon lokak ghor chhaik* ?—what person is the owner of the horse ?

6. की कैक ? *ki chhaik* ?—what is it ?
10. कौन वृक्ष कैक ? *kon briksh chhaik* ?—what tree is it ?
11. कृषी में पानि लाएल छह ? *kathí mē páni lāel chhah* ?—in what have you brought the water ?
12. कौन लोटा में पानि लाएल छह ? *kon lotá mē páni lāel chhah* ?—in what lotá have you brought the water ?
13. केओ नहिँ आएल ? *keo nah'ñ áel* ;—no one came.
14. कोनो नेना नहिँ आएल *kono nená nah'ñ áel* ;— no boy came.
15. ओहि ग्राम में ककरो किछु नहिँ कैक *oh' grám mē kakaro kichh' nah'ñ chhaik* ;—in that village no one has any property.
16. ओहि ग्रामक कोनो बनिषाँ सँ किछु नहिँ भेंटत *oh' grámak kono baniá sã kichh' nah'ñ bhētat* ;—he will get nothing from any shopkeeper of that village.
17. किछु अमोट पठबिह *kichh' amot pathabiha* ;—send me some mango conserve.
18. ओ औषध कयू में धैल होतैक *o aukhadh kathú mē dhail ho-taik* ;—that medicine must be kept in something.

## DERIVATIVE PRONOMINAL FORMS.

§ 89. The following table gives in a succinct form the various derivative pronominal forms.

It explains itself, and further comment is unnecessary.

	Near Demonstrative.	Remote Demonstrative.	Interrogative.	Relative.	Correlative.
Time.	इ this.	ओ that.	कौ or कौन who?	जो who, which.	उे that.
	एहन now.	तखन then.	कखन when?	जखन when.	तखन then.
Place.	एतय here.	ओतय there.	कतय where?	जतय wherever.	ततय there.
	एहर hither.	ओहर thither.	कैहर whither?	जैहर whether.	तेहर thither.
Manner.	एना thus.	ओना in that way.	कैना how?	जैना as	तेना so.
Likeness.	एहन like this.	ओहन like that.	कैहन like what.	जैहन like as.	तेहन like the same.
Quantity or Number.	कतक this much.	ओतक that much.	कतक how much.	जतक as much.	ततक so much.

## CHAPTER VII.

## NUMERALS.

## CARDINALS.

§ 90. The following are the Cardinals up to 100. It will be observed that they differ from those in use in Hindi. It has not been thought necessary to transliterate them.

१ एक	२१ एकैस
२ दुइ	२२ वाइस
३ तीनि	२३ तैस
४ चारि	२४ चौवीस
५ पाँच	२५ पचीस
६ छौ	२६ छव्वीस
७ सात	२७ सत्ताइस
८ आठ	२८ अठाइस
९ नौ	२९ उगतीस
१० दस	३० तीस
११ एगारह	३१ एकतीस
१२ बारह	३२ वत्तीस
१३ तेरह	३३ तेँ तीस
१४ चौदह	३४ चौँ तीस
१५ पन्द्रह	३५ पैँ तीस
१६ सोलह or सोड़ह	३६ छत्तीस
१७ सत्रह	३७ सैँ तीस
१८ अठारह	३८ अठतीस
१९ उनैस	३९ उगचालीस or उगनचालीस
२० बीस	४० चालीस

४१ एकतालीस	६७ सतसठि or सतसठि
४२ वेआलीस	६८ अठसठि or अड़सठि or अठसठि
४३ तैं तालीस	६९ उनइत्तरि
४४ चौआलीस	७० सत्तरि
४५ पै तालीस	७१ अकइत्तरि
४६ छेआलीस	७२ वइत्तरि
४७ सैं तालीस	७३ तेइत्तरि
४८ अठतालीस	७४ चौइत्तरि
४९ उनचास or उननचास	७५ पचइत्तरि
५० पचास	७६ छेइत्तरि
५१ एकावन	७७ सतइत्तरि
५२ बावन	७८ अठइत्तरि
५३ तिरपन	७९ उनासी
५४ चौवन	८० असी
५५ पचपन	८१ एकासी
५६ छप्पन	८२ बेरासी or बेआसी
५७ सतावन	८३ तेरासी
५८ अठावन	८४ चौरासी
५९ उनसठि	८५ पचासी
६० साठि	८६ छेआसी
६१ एकसठि or एकसठि	८७ सतासी
६२ बासठि or बासठि	८८ अठासी
६३ तिरसठि or तिरसठि	८९ नवासी
६४ चौंसठि or चौंसठि	९० नब्बै
६५ पैंसठि or पौंसठि	९१ एकानव
६६ छेआसठि or छेआसठि	९२ वरानव or बेआनव

६३ तेरानवे	६७ सप्ततानवे
६४ चौरानवे	६८ अठानवे
६५ पंचानवे	६९ नितानवे
६६ छेकानवे	१०० सै

## ORDINALS.

§ 91. Ordinals are simple in their formation and run as follows:—

पहिल first.	सातम seventh.
दोसर second.	आठम eighth.
तेसर third	नौम ninth.
चौठ or चारिम fourth.	दशम tenth.
पांचम fifth.	एगारहम eleventh.
छठम sixth.	

Etcetera; the ordinals of the remaining numbers being formed by adding म as a termination.

## FRACTIONAL NUMBERS.

§ 92. The following are useful:—

पाचो a quarter.
आध a half.
पौन three quarters; or, less by a quarter.
सवैया one and a quarter; or, plus a quarter.
डेकोढा one and a half; or, plus a half.

## AGGREGATE NUMBERS.

§ 93. Note the form दुनु both.

## PART III.

## THE VERB.

## CHAPTER VIII.

## PRELIMINARY.

§ 94. The *Maithil* verb delights in a redundancy of forms. Like all partially cultivated languages, it has few parts of which there are not two or three optional forms. These optional forms are not local peculiarities, but are all used by the same speaker as his fancy or as the rhythm of the sentence dictates. I cannot find out that they represent any different shades of meaning. I shall throughout the following paradigms give first the forms most commonly used, and shall then note after each tense, the optional forms which I have been able to collect.

§ 95. The Maithil verb is of three kinds—active, neuter, and passive. I shall not deal with the passive verb now but shall treat of its peculiarities in another section. The difference between active (or transitive) and neuter (or intransitive) verbs will be treated of further on in this section.

§ 96. The verb has no moods, in the sense of those which we find in Greek or Latin,—that is to say two or more moods, each with its own array of tenses. It has, it is true, a conditional, an imperative, and an infinitive form, but these have few tense forms, and it is more convenient to consider them as tenses, like the *kálas* (*tempora*) or tenses of Sanskrit.

§ 97. Taking them in this sense, there are nine commonly used tenses in Maithili, corresponding to the nine tenses, mentioned by Mr. Etherington, as being commonly used in Hindí;—*viz.* 1. the Present, 2. the Imperfect, 3. the Past, 4. the Perfect, 5. the Pluperfect, 6. the Future, 7. the Retrospective Conditional, 8. the Prospective Conditional, 9. the Imperative.

§ 98. These tenses have no number, but they make up for this by having in transitive verbs each no less than twenty four personal forms, each of which has many varieties. Intransitive verbs have half that number of forms.

§ 99. In the first place, it has two genders, and hence there are twelve pairs of forms, one member of each pair being used when the subject of the verb is masculine, and the other when it is feminine.

§ 100. Again, there are three persons, the first person, the second person, and the third person, each of which is determined also by the subject of the verb. There are thus in transitive verbs four masculine and four

feminine forms, and in intransitive verbs two masculine and two feminine forms (each with its varieties), for each person, and it now remains to consider these personal forms.

§ 101. I shall first deal with the four personal forms of the transitive verb. These four forms exhibit to a wonderful degree the luxuriance of the language. They depend not only on the subject, but on the object of the verb. We are accustomed, in languages like Bangálí, to meet with so called Respectful and Disrespectful forms of the verb, which are used according to the social position in the kingdom of ideas of the subject of the verb, but in Maithilí this distinction of rank is carried to a much greater length, for the form of the word is not only governed by the social position of the subject, but by that of the object. We thus have four forms of each person—

1. When the subject and object are both superior.
2. When the subject is superior, and the object inferior.
3. When the subject and object are both inferior.
4. When the subject is inferior, and the object superior,

Examples in order would be,—

1. He (a king) sees him (a king).
2. He (a king) sees him (a slave).
3. He (a slave) sees him (a king).
4. He (a slave) sees him (a slave).

In each of these sentences the word “sees” would be rendered by a different form of the verb.

§ 102. These different forms I have called as follows :—

1. Double Honorific.
2. Honorific-non-Honorific.
3. Double non-Honorific.\*
4. Non-Honorific-Honorific.

The first is that form in which the subject and the object are both superior. The second is that in which the subject is superior and the object inferior. The third, that in which subject and object are both inferior; and the fourth that in which the subject is inferior, and the object superior.

§ 103. The intransitive verb has no object, and hence its form cannot be determined by the object. It has hence for each gender and person only two forms, depending only on the subject.—It prefers (but by no means universally) forms corresponding to the Honorific-non-honorific and Double non-honorific of the transitive verb. That is to say it prefers the forms which, in a transitive verb, show the object to be inferior. The Honorific form

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\* This is the general rule. Practically, however, we often find the 1st and 3rd forms used, when no special respect is attributed to the object.



of the intransitive verb, corresponds to the Honorific non-honorific of the transitive and similarly the non-honorific, to the double non-honorific. Besides the above distinction there are some important differences of conjugation between the transitive and intransitive verb, which will be noted further on.

§ 104. I shall commence by describing the formation of the transitive verb, as being the fuller of the two, and shall then proceed to note the points in which the intransitive verb differs from it.

§ 105. The infinitive of the verb ends in *अब ab*, or *एब eb*, and the conjugational base or root of the verb may be found by cutting off this *अब ab*, or *एब eb*, from the infinitive. Thus *देखब dekhāb* is the infinitive mood, and means "to see." Cutting off *अब ab* we obtain *देख dekh*, which is the root.

§ 106. By adding, the termination *ऐत ait* to the root we obtain the present participle. Example, *देखैत dekhait*, "seeing".

§ 107. By adding the termination *अल al* to the root we obtain the past participle. Example, *देखल dekhāl*, "seen".

§ 108. From these four forms, the root, the present participle, and the past participle, all the tenses of a verb are formed. *viz.*—

Four from the root,

1. The Prospective Conditional or Simple Present.
2. The Future.
3. The Imperative, and
4. The Retrospective Conditional.

Two from the present participle,

1. The Present (Periphrastic), and
2. The Imperfect.

Three from the past participle,

1. The Past.
2. The Perfect.
3. The Pluperfect.

Note that in the High Hindī the Retrospective Conditional is said to be formed from the Present Participle. In Maithilī it is apparently formed from the root but the point is very doubtful.

§ 109. Before proceeding further, it is necessary to learn the conjugation of the verb personal, which is as follows.

§ 110. The verb personal is irregular in many respects, different parts being derived from three different roots, of which the infinitives are or are supposed to be.

1. हव *chhab*, to be.
2. थिकव *thikab*, to stand (?)
3. रहव *rahav*, to remain.

It is also defective, only the present and imperfect forms existing. A past participle is also borrowed from the irregular verb होव *hoeb*, to be.

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#### CHAPTER VIII.

#### THE AUXILIARY VERB.

हव *chhab* &c., to be (not used in this form.)

§ 111.

PRESENT TENSE.

“I am” &c.

FORM I.

*Used when no special respect is attributed to the object.*

MASCULINE.

a. *Honorific.*

1st. P. हम, or हमरा सभ की *ham*, or *ham'rā sabh chhi*,<sup>(1)</sup> I am, or we are.

2nd P. आहँ, or आहँ सभ की *ahā'*, or *ahā' sabh chhi*,<sup>(1)</sup> you are.

3rd P. ओ, or ओ सभ की *o*, or *o sabh chhath'*,<sup>(1)</sup> he is, or they are.

(1) Optional forms of की are हिये *chhiāi*, and हियेक *chhiāik*. The forms हिये *chhiāu*, हियेक *chhiāuk* and हियेहु *chhiāh'*, are also used, but only in the first person.

*b. Non-Honorific.*

1st. P. हम, or हमरा सभ की *ham*, or *ham'rá sabh kī*,<sup>(1)</sup> I am, or we are,

2nd P. तौह, or तोहरा सभ कह *tōh*, or *tohará sabh kah*,<sup>(2)</sup> you are.

3rd P. ओ, or ओ सभ अछि *o*, or *o sabh achh'*,<sup>(4)</sup> he is or they are.

(1) Optional forms for की are किए *chhiāi*, किएक *chhiāik*, किएौ *chhiāu*, किएौक *chhiāuk*, and किएहु *chhiāh'*.

(2) Optional forms of कह *chhak* are कै *chhē*, कै *chhāi*, कहक *chhakak* and कहौक *chhakāik*.

(4) Optional forms of अछि *achh'* are कै *chhai*, कैक *chhaik*, कैौ *chhau*, and कैौक *chhauk*.

## FEMININE.

The feminine is the same as the masculine, except that in the 2nd Person non-Honorific, the form कहि *chhak'ī* is substituted for कह *chhak*.

## FORM. II.

*Used when special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st. P. हम, or हमरा सभ हियेन्हि, *ham*, or *ham'rá sabh chhiainh'*, I am or we are.

2nd P. अहाँ, or अहाँ सभ हियेन्हि *ahā*, or *ahā' sabh chhiainh'*, You are.

3rd P. ओ, or ओ सभ हथून्हि *o*, or *o sabh chhathūnh'*, he is, or they are.

(3) An optional form of हथून्हि *chhathūnh'*, is हथौन्हि *chhathīnh'*.

*Non-Honorific.*

1st P. हम or हमरा सभ हियेन्हि, *ham* or *ham'rá sabh chhiainh'*, I am, or we are.

2nd P. तोह or तोहरा सभ छहूँहि *tôh*, or *tôhará sabh chha-húnh'*, you are.

3rd. P. ओ, or ओ सभ छैन्हहि *o*, or *o sabh chhainh'*, he is, or they are.

## FEMININE.

The Feminine is the same as the Masculine.

§ 112. Another form of the verb substantive present is derived from the root थिक् *thik*. It is conjugated as follows, personal pronouns and meaning being omitted for the sake of brevity.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

	Honorific.	Non-Honorific.
1st. P.	थिक्हुँ <i>thikah'ñ</i> , <sup>1</sup>	थिक्हुँ <i>thikah'ñ</i>
2nd P.	थिक्हुँ <i>thikah'ñ</i> , <sup>1</sup>	थिक्हा <i>thikáh</i> , <sup>2</sup>
3rd P.	थिक्हा <i>thikáh</i> , <sup>3</sup>	थिक् <i>thik</i> . <sup>4</sup>

(1) Optional forms for थिक्हुँ *thikah'ñ* are थिक्हिँ *thikhi'*, and थिक्हिँक *thikhiak*. The forms थिक्हिँक *thikhiak*, थिक्हिँक *thikhiak*, and थिक्हिँक *thikhiak* are also used but only in the first person.

(2) Optional forms for थिक्हा *thikáh* (2nd Person non-Honorific) are थिक्हे *thikê*, थिक्हे *thikain*, थिक्हाक *thikahak*, and थिक्हीक *thikahík*.

(4) Optional forms for थिक् *thik* are थिक् *thik*, थिक् *thikai*, थिक्क *thikaik*, थिक्क *thikau*, and थिक्क *thikauk*.

## FEMININE.

	Honorific.	Non-Honorific.
1st P.	थिक्हुँ <i>thikah'ñ</i> , <sup>1</sup>	थिक्हुँ <i>thikah'ñ</i> , <sup>1</sup>
2nd P.	थिक्हुँ <i>thikah'ñ</i> , <sup>1</sup>	थिक्ही <i>thikih</i> , <sup>2</sup>
3rd P.	थिक्ही <i>thikih</i> , <sup>3</sup>	थिक् <i>thik</i> . <sup>4</sup>

(1) Optional forms of थिकहुं *thikah'n* are already given under the masculine.

(2 & 3) An optional form of थिकीह् *thikih* is थिकीहि *thikih'*.

(4) Optional forms of थैकि *thik'* are given under the masculine, as optional forms of थिक *thik*.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

##### *Non-Honorific.*

1st P. थिकियेन्हि *thikiainh'*,<sup>1</sup>

थिकियेन्हि *thikiainh'*,<sup>1</sup>

2nd P. थिकियेन्हि *thikiainh'*,<sup>1</sup>

थिकहुन्हि *thik'húnh'*,<sup>2</sup>

3rd P. थिकथून्हि *thik'thúnh'*,<sup>3</sup>

थिकैन्हि *thikainh'*.<sup>4</sup>

(3) An optional form is थिकथीन्हि *thik'thính'*.

#### FEMININE.

The Feminine is the same as the Masculine.

§ 113. NOTE. Wherever the persons of छी *chhi* can be used, the corresponding forms of थिकहुं *thikah'n* can also be used. This rule is universal, and must be noted. छी *chhi* is used as an auxiliary in forming the present and perfect tenses of other verbs, and in those cases थिकहुं *thikah'n* can always be substituted for it. In the verbal paradigms, I shall only give छी *chhi* as an auxiliary, but it must never be forgotten that थिकहुं can also be used.

#### IMPERFECT TENSE.

§ 114.

“I was” etc.

#### FORM I.

*Used when no special respect is attributed to the object.*

##### *a. Honorific.*

1st P. हम, or हमरा सब छलहुं *ham, or ham'rá sabh chhaluh'n'*,<sup>1</sup>

I was or we were.

2nd P. अहाँ, or अहाँ सभ छलहुँ *ahā', or ahā sabh chhalah'ñ,*<sup>1</sup>  
you were.

3rd P. ओ, or ओ सभ कहाह *o, or o sabh chhaláh,*<sup>3</sup> he was or  
they were.

(1) Optional forms of छलहुँ are छलिए *chhaliai,* and छलिएक *chhaliaik.*  
The forms छलियो *chhaliau,* छलियोक *chhaliauk* and छलियहु *chhaliah'* are also  
used, but only in the 1st Person.

*b. Non-Honorific.*

1st P. हम, or हमरा सभ छलहुँ *ham, or ham'rá sabh chhalah'ñ,*  
I was, or we were.

2nd P. तौह, or तौहरा सभ कहाह *tōh, or tohará sabh chhaláh,*<sup>2</sup>  
you were.

3rd P. ओ, or ओ सभ छल *o, or o sabh chhal,*<sup>4</sup> he was, or they  
were.

(1) Optional forms of छलहुँ *chhalah'ñ* are given above.

(2) Optional forms of कहाह *chhaláh* are कहै *chhalē,* कहै *chhalāi,* कहइक *chhal'hak,* and कहइक *chhal'hik.*

(3) Optional forms of छल *chhal* are कहै *chhalai,* कहैक *chhaluik,* कह्यो *chhalau,* and कह्यो *chhalauk.*

FEMININE.

(*Personal pronouns, and meanings are omitted to save space.*)

*Honorific.*

*Non-Honorific.*

1st P. कहाहुँ *chhalah'ñ,*<sup>1</sup>

कहाहुँ *chhalah'ñ,*<sup>1</sup>

2nd P. कहाहुँ *chhalah'ñ,*<sup>1</sup>

कहीह *chhalih,*<sup>2</sup>

3rd P. कहीह *chhalih,*<sup>3</sup>

कलि *chhal'.*<sup>4</sup>

(1) Optional forms of कहाहुँ are given above.

(2&3) An optional form of कहीह *chhalih* is कहीह *chhalih'.*

(4) Optional forms of कलि *chhal',* are given under the masculine as  
optional forms of छल *chhal.*

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

a. *Honorific.*

1st P. हम, or हमरा सभ कलियेन्हि ham, or ham'rá sabh chhaliainh', I am or we were.

2nd P. अहाँ or अहाँ सभ कलियेन्हि ahā', or ahā' sabh chhaliainh', you were.

3rd P. ओ or ओ सभ कलियून्हि o, or o sabh chhal'thūnh'.<sup>3</sup> He was or they were.

(3) An optional form of कलियून्हि chhal'thūnh', is कलयीन्हि chhal'thīnh'.

b. *Non-Honorific.*

1st P. हम or हमरा सभ कलियेन्हि ham, or ham'rá sabh chhaliainh', I was, or we were.

2nd P. तौह, or तोहरा सभ कलहून्हि tōh, or tohará sabh chhal'hūnh', You were.

3rd P. ओ, or ओ सभ कलैन्हि o, or o sabh chhalainh'. He was, or they were.

## FEMININE.

The Feminine is the same as the Masculine.

§ 115. Another form of the imperfect of the verb substantive is formed from the root रह rah. It is conjugated as follows, Personal Pronouns and meaning being omitted for the sake of brevity.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st P. रही rahi'

2nd P. रही rahi'

3rd P. रहयि rahath'<sup>3</sup>

*Non-Honorific.*

रही rahi',<sup>1</sup>

रहह rahah,<sup>2</sup>

रहौ rahau.<sup>4</sup>

(1) Other forms are रहिए *rahiai*, रहिएक *rahiaik*. The forms रहिऔ *rahiau*, रहिऔक *rahiauk* and रहियहु *rahiah'*, are also used, but only in the first person.

(2) Other forms are रह *rah*, रहक *rahakak*, and रहहीक *rahahik*.

The Feminine is the same as the Masculine, except that the form रहहि *rahāh'n* is substituted for रहह *rahah* of the 2nd Person non-Honorific.

### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### Honorific.

1st P. रहियेन्ह *rahiainh'*,<sup>1</sup>

2nd P. रहियेन्ह *rahiainh'*,<sup>1</sup>

3rd P. रहयून्ह *rah'thūnh'*,<sup>3</sup>

##### Non-Honorific.

रहियेन्ह *rahiainh'*,<sup>1</sup>

रहयून्ह *rah'thūnh'*,<sup>2</sup>

रहेन्ह *rahainh'*.<sup>4</sup>

(3) Another form is रहयीन्ह *rah'thīnh'*.

#### FEMININE.

The Feminine is the same as the Masculine.

§ 116. NOTE. Wherever the persons of चलहु *chalah'n* can be used, the corresponding forms of रही *rahi* can also be used. This rule is universal, and must be noted. चलहु *chhalah'n* is used as an auxiliary in forming the imperfect and pluperfect tenses of other verbs, and in those cases रही *rahi* can always be substituted for it. In the verbal paradigms I shall only give चलहु *chhalah'n* as an auxiliary, but it must never be forgotten that रही *rahi* can also be used.

§ 117. The only remaining form in use is as follows :—

#### PAST PARTICIPLE.

Masculine, भेल *bhel*.

Feminine, भेलि *bhel'*.



## CHAPTER IX.

## THE TRANSITIVE VERB.

§ 118. I now proceed to give the conjugation in full of the transitive verb देख *dekhāb* to see. I shall not discuss the numerous personal terminations, for they are too many, and their origin is too obscure for me to attempt any satisfactory explanation concerning many of them. I shall first, however, as briefly as possible describe the formation of the Tense stems to which the personal terminations are attached.

§ 119. (1) Tenses formed from the Root.

a. The stem of the Prospective Conditional is the root itself unaltered, to which the personal terminations are added directly.

§ 120. b. The Future has two distinct stems, one formed by adding °अब-*ab* directly to the root, and the second by adding °अत-*at* either directly to the root, or with an intermediate °इ-*i* (in the latter case the initial °अ-*a* of the stem termination being omitted). We thus get देख *dekhāb*, and देखत *dekhat*, or देखित *dekhīt*. To either of these stems the termination °ग-*ga*, can optionally be suffixed. It seems to me that one of these forms is derived from the infinitive. That the future is frequently formed from infinitives is well known to students of comparative philology. Familiar examples are the Sanskrit भवितास्मि *bhavitāsmi* "I am to be"\* or "I shall be" and the French *j'aimer-ai* "I have to love", or "I shall love". In the same way we have देखग *dekhāb-ga* "I go to see", that is "I shall see." In ordinary conversation the final termination °ग *ga* may be left out, but the above is the full form, and it is that to which we must look for a derivation.

§ 121. With respect to the stem देखित *dekhīt* or देखत *dekhat*, I have no distinct suggestion to make as to its formation. It seems to be connected in some way with the present participle, but how I do not know.

§ 122. I venture to suggest one derivation of this form, which I only put forward to invite discussion, and not with any persuasion as to its truth. Is it possible that देखित *dekhīt* may be connected with a low Sanskrit form of दर्शिता *darśita*, the less common form of the periphrastic future of दृश् *drīś* "to see"? The derivation does not seem to me to be very violent, but I have no proof to offer of it, and only put it forward as a suggestion and nothing more.

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\* भविता "a be-cr" is evidently closely connected with the infinitive भवितु "to be".

§ 123. The stem of the Imperative is the root itself, to which the personal terminations are added direct.

§ 124. *d.* I have been in some doubt as to whether I ought to class the Retrospective Conditional as derived from the root, or from the present participle. In the cognate modern languages the corresponding tense is usually said to be derived from the latter, but I hesitate in following suit in this case, the characteristic diphthong ऐ *ai*, of the present participle being absent from the tense, except in one form of the 3rd person non-Honorific (देखैत *dekhait*). As the stem of this tense is similar in form to the second stem of the future (viz. देखित *dekhit*) I have classed it as a tense derived from the root.

§ 125. Tenses formed from the Present Participle.

*a & b.* Both Present and Imperfect are periphrastic; and are formed by subjoining the conjugated Present and Imperfect tenses of the auxiliary verb directly to the Present Participle.

§ 126. (3) Tenses formed from the Past Participle.

*a.* The stem of the past tense is formed by adding the personal terminations to the Past Participle direct.

§ 127. *b.* There are two conjugational forms of the Perfect.

The first is formed by subjoining the word अछि *achh'* "he is" to the conjugated Past tense. How any meaning is arrived at out of this queer compound I do not pretend to say.

§ 128. The second conjugational form of the Perfect is obtained by subjoining the conjugated Present tense of the verb substantive to a slightly modified form of the Past Participle.

§ 129. *c.* The Pluperfect is formed by subjoining the Imperfect tense of the verb substantive to the same modified form of the Past Participle which we observed in the Perfect.

§ 130. It will be convenient, as an aid to memory, to give the tenses in the order given in § 108, and not in order of time.

## CONJUGATION OF A TRANSITIVE VERB.

## ACTIVE VOICE.

Model Verb देख *dekh*, "to see".

## PRINCIPAL PARTS.

## § 131.

Root	... देख <i>dekh</i> , "see."
Present participle	... देखित <i>dekhit</i> , "seeing".
Past participle	... देखल <i>dekhāl</i> , "seen".

1. Four tenses are formed from the root देख *dekh*.

## § 132. a. THE PROSPECTIVE CONDITIONAL or SIMPLE PRESENT.

"(If) I see," (If) I should see," etc.\*

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*

1st. P. देखी <i>dekhi</i> , <sup>1</sup>	देखी <i>dekhi</i> . <sup>1</sup>
2nd P. देखी <i>dekhi</i> , <sup>1</sup>	देखइ <i>dekhah</i> , <sup>2</sup>
3rd P. देखि <i>dekhi</i> , <sup>3</sup>	देखौ <i>dekhai</i> . <sup>4</sup>

(1) Other forms are देखि *dekhi*, देखि *dekhi*. The forms देखि *dekhi*, देखि *dekhi*, and देखि *dekhi*, are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखइ *dekhah*, देखि *dekhi*.

The FEMININE is conjugated like the masculine; except that in the 2nd person non-Honorific the form देखइ *dekhah* is not used, the form देखि *dekhi* being used instead.

\* In poetry this tense is frequently used in the sense of the Present. It is then called the SIMPLE PRESENT in contradistinction to the PERIPHRASTIC PRESENT formed from the Present Participle.

## FORM. II.

*Used when special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*1st P. देखियेन्हि *dekhiainh'*,<sup>1</sup>देखियेन्हि *dekhiainh'*,<sup>1</sup>2nd P. देखियेन्हि *dekhiainh'*,<sup>1</sup>देखहुन्हि *dekh'húnh'*,<sup>2</sup>3rd P. देखयुन्हि *dekh'thúnh'*,<sup>3</sup>देखौन्हि *dekhaunh'*.<sup>4</sup>

(1) Another form is देखिऔन्हि *dekhiaunh'*, which, however, is only used in the first person.

The FEMININE is the same as the masculine.

## § 133.

## b. THE FUTURE.

"I shall or will see," etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*1st P. देखब *dekh'ab'*,<sup>1</sup>देखब *dekh'ab'*,<sup>1</sup>2nd P. देखब *dekh'ab'*,<sup>1</sup>देखबह *dekh'bah'*,<sup>2</sup>3rd P. देखताह *dekh'táh'*,<sup>3</sup>देखत *dekh'at'*.<sup>4</sup>

(1) Other forms are देखबै *dekh'bai*, देखबैक *dekh'baik*, देखतिऐ *dekh'tiai*, देखतिऐक *dekh'tiaik*, देखितहु *dekh'itāh'ñ*, and देखिअहु *dekh'iah'*. The forms देखबौ *dekh'bau*, देखबौक *dekh'bauk*, देखतिऔ *dekh'tiau*, देखतिऔक *dekh'tiauk*, देखिऔ *dekh'iau*, देखिऔक *dekh'iauk*, and देखीग *dekh'iga*, are also used, but only in the first person.

(2) Other forms are देखबै *dekh'bē*, देखबहक *dekh'bahak*, and देखबहौक *dekh'bahik*.

(4) Other forms are देखते *dekh'tai*, देखतेक *dekh'taik*, देखतो *dekh'tau*, देखतोक *dekh'tauk*.

In the FEMININE the following forms are substituted.

For 2, देखैहि *dekh'bāh'ñ*.

For 3, देखतीह *dekh'tih*, or देखतिहि *dekh'tih'*.

For 4, देखति *dekhat'* instead of देखत *dekhat*. The remaining forms are common to both genders.

## FORM II.

*Used when special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. 'देखबैन्हि <i>dekh'bainh'</i> , <sup>1</sup>	देखबैन्हि <i>dekh'bainh'</i> , <sup>1</sup>
2nd P. देखबैन्हि <i>dekh'bainh'</i> , <sup>1</sup>	देखबहून्हि <i>dekh'bahūnh'</i> , <sup>2</sup>
3rd P. देखयून्हि <i>dekh'thūnh'</i> , <sup>3</sup>	देखतैन्हि <i>dekh'tainh'</i> . <sup>4</sup>

(3) Another form is देखयोन्हि *dekh'thīnh'*.

The FEMININE the same as the masculine.

NOTE. That to all the above forms, with the exception of देखीग *dekhīgā*, the termination °ग-*ga*, can optionally be added. In this syllable the inherent °अ-*a*, is pronounced. E. g. देखब *dekhāb*, or देखबग *dekhāb'ga*.

## § 134.

### THE IMPERATIVE.

"Let me see," "See thou," etc.

#### FORM I.

*Used when no special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. देखू <i>dekhū'</i> , <sup>1</sup>	देखू <i>dekhū'</i> , <sup>1</sup>
2nd P. देखू <i>dekhū'</i> , <sup>1</sup>	देखह <i>dekhah'</i> , <sup>2</sup>
3rd P. देखयू <i>dekhath'</i> , <sup>3</sup>	देखौ <i>dekhau'</i> . <sup>4</sup>

\* NOTE. The final °अ-*a* in this form is pronounced.

(1) Other forms are देखिए *dekhiai*, देखिएक *dekhiaik*, and देखिएऊ *dekhiah'*. The forms देखौ *dekhiau*, and देखौक *dekhiauk*, are also used, but only in the first person.

(2) Other forms are देख *dekh*, देखहक *dekhahak*, and देखहौक *dekhahik*.

The FEMININE is conjugated like the masculine, except that in the 2nd person non-Honorific the form देखह *dekhah*, is not used, the form देखहि *dekhah'ñ* or देखहिं *dekhāh'ñ* being used instead.

## FORM II.

*Used when special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. देखियेन्हि *dekhiainh'*,<sup>1</sup>

देखियेन्हि *dekhiainh'*,<sup>1</sup>

2nd P. देखियेन्हि *dekhiainh'*,<sup>1</sup>

देखहून्हि *dekh'húnh'*,<sup>2</sup>

3rd P. देखयून्हि *dekh'thúnh'*,<sup>3</sup>

देखौन्हि *dekhauh'*.<sup>4</sup>

(1) Another form is देखौन्हि *dekhiaunh'*

The FEMININE is the same as the masculine.

## § 135. d. THE RETROSPECTIVE CONDITIONAL.

"If I had seen," etc.

### FORM I.

*Used when no special respect is attributed to the object.*

### MASCULINE.

#### Honorific.

#### Non-Honorific.

1st P. देखितऊं *dekhitah'ñ*,<sup>1</sup>

देखितऊं *dekhitah'ñ*,<sup>1</sup>

2nd P. देखितऊं *dekhitah'ñ*,<sup>1</sup>

देखितह *dekhitah*,<sup>2</sup>

3rd P. देखितथि *dekhithath'*,<sup>3</sup>

देखैत *dekhait*.<sup>4</sup>

(1) Other forms are देखितिए *dekhitiāi*, and देखितिएक *dekhitiāik*. The forms देखितिऔ *dekhitiāu*, देखितिऔक *dekhitiāuk*, and देखितइ *dekhitaḥ*, are also used, but only in the 1st Person.

(2) Other forms are देखितै *dekhitē*, देखितइक *dekhitaḥak*, and देखितहीक *dekhitaḥīk*.

(4) Other forms are देखितै *dekhitai*, देखितैक *dekhitaiḥ*, देखितौ *dekhitau* and देखितौक *dekhitauk*.

The FEMININE is conjugated like the masculine, except that, in the 2nd person non-Honorific, the form देखितइ *dekhitaḥ* is not used; the form देखितहि *dekhitaḥi* or देखितैहि *dekhitāiḥi* being used instead.

#### FORM II.

*Used when special respect is attributed to the object.*

##### MASCULINE.

###### *Honorific.*

###### *Non-Honorific.*

1st P. देखितियेन्हि <i>dekhitiāinh'</i> , <sup>1</sup>	देखितियेन्हि <i>dekhitiāinh'</i> , <sup>1</sup>
2nd P. देखितियेन्हि <i>dekhitiāinh'</i> , <sup>1</sup>	देखितइन्हि <i>dekhitaḥāinh'</i> , <sup>2</sup>
3rd P. देखितयून्हि <i>dekhit'ṭhūnh'</i> , <sup>3</sup>	देखितैन्हि <i>dekhitāinh'</i> . <sup>4</sup>

(3) Another form is देखितयीहि *dekhit'ṭhīh'*.

The FEMININE is the same as the masculine.

#### § 136.

2. Two tenses are formed from the Present Participle देखैत *dekhait*.

##### a. THE PRESENT.

"I see or am seeing," etc.

#### FORM I.

*Used when no special respect is attributed to the object.*

##### MASCULINE.

###### *Honorific.*

###### *Non-Honorific.*

1st P. देखैत छी <i>dekhait chhī</i> . <sup>1</sup>	देखैत छी <i>dekhait chhī</i> , <sup>1</sup>
2nd P. देखैत छी <i>dekhait chhī</i> , <sup>1</sup>	देखैत छइ <i>dekhait chhah</i> , <sup>2</sup>
3rd P. देखैत छथि <i>dekhait chhath</i> , <sup>3</sup>	देखैत अछि <i>dekhait achh</i> . <sup>4</sup>

(1) For the auxiliary की *chhi* may be used किए *chhi*ai, and किएक *chhi*ai<sup>k</sup>. The forms किएौ *chhi*au, किएौक *chhi*au<sup>k</sup>, and किएऊ *chhi*au<sup>k</sup>, are also used, but only in the first person.

(2) Other forms of the auxiliary are हैं *chhē*, हैं *chhāi*, कहक *chhahak*, and कहौक *chhahāik*.

(4) Other forms of the auxiliary are है *chhai*, हैक *chhāik*, हो *chhau*, and होक *chhauk*.

#### FEMININE.

The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle, देखैति *dekhait'*, is used instead of the masculine form देखैत *dekhait*. E. g. देखैति की *dekhait' chhi*, instead of देखैत की *dekhait chhi*. The form देखैति कह *dekhait' chhah* (which might be expected as the 2nd person non-Honorific) is not used, देखैति कहिं *dekhait' chhah'ñ* or देखैति कहिं *dekhait' chhāñ'ñ* being substituted.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखैत किएन्हि *dekhait chhiainh'*,<sup>1</sup>

2nd P. देखैत किएन्हि *dekhait chhiainh'*,<sup>1</sup>

3rd P. देखैत कहून्हि *dekhait chhathūnh'*,<sup>3</sup>

##### *Non-Honorific.*

1st P. देखैत किएन्हि *dekhait chhiainh'*,<sup>1</sup>

2nd P. देखैत कहून्हि *dekhait chhahūnh'*,<sup>2</sup>

3rd P. देखैत हैन्हि *dekhait chhainh'*.<sup>4</sup>

(3) Another form of the Auxiliary is कहौन्हि *chhathīnh'*.



The FEMININE is conjugated like the masculine, except that the feminine form of the Present Participle is used as explained above.

OBSERVE.—In all the above forms, when masculine, the final °त-*t*, of the Present Participle may be, and usually is, omitted. The Participle and auxiliary then form one word. E. g. देखैत हौ *dekhait chhī*, or देखैहौ *dekhaichhī*. Similarly, when feminine, the final °ति-*t* of the participle may be omitted. E. g. देखैति हौ *dekhait' chhī*, or देखैहौ *dekhaichhī*.

## § 137.

## b. THE IMPERFECT.

“I was seeing,” etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st P. देखैत कलज् *dekhait chhalah'ñ*,<sup>1</sup>

2nd P. देखैत कलज् *dekhait chhalah'ñ*,<sup>1</sup>

3rd P. देखैत कलाह *dekhait chhalāh*,<sup>3</sup>

*Non-Honorific.*

1st P. देखैत कलज् *dekhait chhalah'ñ*,<sup>1</sup>

2nd P. देखैत कलाह *dekhait chhalāh*,<sup>2</sup>

3rd P. देखैत कल *dekhait chhal*.<sup>4</sup>

(1) Other forms of the auxiliary कलज् *chhalah'ñ*, are कलिये *chhaliai*, and कलियेक *chhaliaik*. The forms कलियौ *chhaliau*, कलियौक *chhaliauk*, and कलज् *chhalah'* are also used, but only in the first person.

(2) Other forms of the auxiliary are कलै *chhalē*, कलै *chhalāi*, कलहक *chhal'hak*, कलहिक *chhal'hik*.

(4) Other forms of the auxiliary are कलै *chhalai*, कलैक *chhalaiik*, कलौ *chhalau*, and कलौक *chhalauk*.

## FEMININE.

As explained under the head of the present tense, the Present Participle takes the form देखैति *dekhaiṭ'* in the feminine. Also, in the feminine, the form छलीह *chhalih*, or छलीहि *chhalih* is substituted for छलाह *chhalāh*, of the 3rd person Honorific, and 2nd person non-Honorific, and the form छलि *chhal'* is substituted for छल *chhal* of the 3rd person non-Honorific.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st P. देखैत छलियेन्हि *dekhaiṭ chhaliainh'*,<sup>1</sup>

2nd P. देखैत छलियेन्हि *dekhaiṭ chhaliainh'*,<sup>1</sup>

3rd P. देखैत छलयून्हि *dekhaiṭ chhal'thūnh'*,<sup>3</sup>

*Non-Honorific.*

1st P. देखैत छलियेन्हि *dekhaiṭ chhaliainh'*,<sup>1</sup>

2nd P. देखैत छलहून्हि *dekhaiṭ chhal'hūnh'*,<sup>2</sup>

3rd P. देखत छलैन्हि *dekhaiṭ chhalainh'*.<sup>4</sup>

(3) Another form of the auxiliary is छलयीन्हि *chhal'thīnh'*.

## FEMININE.

As in the Present Tense, the present participle takes the feminine termination °ति-*t'*. In other respects the feminine of this form is the same as the masculine.

Observe.—As in the present tense, the masculine termination °त-*t*, and the feminine termination °ति-*t'* of the present participle may optionally be omitted. E. g. देखैत छलहं *dekhaiṭ chhalah'n* or देखैछलहं *dekhai-chhalah'n*. The latter is the more usual form.

## § 138.

3. Three tenses are formed from the Past Participle देखल *dekhāl*.

## a. THE PAST.

"I saw," etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*

1st P. देखलज्झ *dekh'lah'ñ,*<sup>1</sup>

देखलज्झ *dekh'lah'ñ,*<sup>1</sup>

2nd P. देखलज्झ *dekh'lah'ñ,*<sup>1</sup>

देखलह *dekh'lah,*<sup>2</sup>

3rd P. देखलन्ह *dekh'lanh,*<sup>3</sup>

देखलक *dekh'alak*<sup>4</sup>

(1) Other forms are देखल *dekhāl*, देखलिए *dekh'liai*, देखलिएक *dekh'liaik*, देखले *dekh'lai* देखलेक *dekh'laik*, and देखली *dekh'li*. The forms देखलिया *dekh'liau*, देखलियाक *dekh'liauk*, देखली *dekh'lau*, देखलीक *dekh'lauk*, and देखलियाज्झ *dekh'liah* are also used, but only in the first person.

(2) Other forms are देखले *dekh'lē*, देखले *dekh'lāi*, देखलहक *dekh'lahak*, and देखलहीक *dekh'lahik*.

(4) Other forms are देखलकौ *dehal'kai*, देखलकौक *dekh'al'kaik*, देखलकौ *dekh'al'kau*, and देखलकौक *dekh'al'kauk*.

## FEMININE.

The following forms are substituted :—

In (1). For देखल *dekhāl*; देखलि *dekhāl*.

In (2). For देखलह *dekh'lah*; देखलिहि *dekh'lih*, or देखलीहि *dekh'li'h*.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*

1st P. देखलैन्ह *dekh'lainh,*<sup>1</sup>

देखलैन्ह *dekh'lainh,*<sup>1</sup>

2nd P. देखलैन्ह *dekh'lainh,*<sup>1</sup>

देखलहून्ह *dekh'lahūnh,*<sup>2</sup>

3rd P. देखलथून्ह *dekh'al'thūnh,*<sup>3</sup>

देखलकैन्ह *dekh'al'kainh.*<sup>4</sup>

- (1) Another form is देखल्लिएन्हि *dekh'liainh'*.  
 (2) Another form is देखल्लयीन्हि *dekh'al'thinh'*.

## FEMININE.

The FEMININE is the same as the Masculine.

§139.

## b. THE PERFECT.

“ I have seen”, etc.

## FIRST CONJUGATIONAL FORM.

*Formed by adding the third person present non-honorific of the auxiliary verb, as a suffix to the various forms of the past.*

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

1st P. देखलल्लु अछि *dekh'lah'ñ achh'*,<sup>1</sup>

2nd P. देखलल्लु अछि *dekh'lah'ñ achh'*,<sup>1</sup>

3rd P. देखलन्हि अछि *dekh'lank' achh'*,<sup>3</sup>

*Non-Honorific.*

1st P. देखलल्ल अछि *dekh'lah'ñ achh'*,<sup>1</sup>

2nd P. देखलल्ल अछि *dekh'lah achh'*,<sup>2</sup>

3rd P. देखलल अछि *dekh'lak achh'*.<sup>4</sup>

(1) Other forms are देखल अछि *dekh'al achh'*, देखल्लिए अछि *dekh'liai achh'*, देखल्लिएक अछि *dekh'liaik achh'*, देखल्लै अछि *dekh'lai achh'*, देखल्लैक अछि *dekh'laik achh'*, and देखल्लौ अछि *dekh'li' achh'*. The forms देखल्लियौ अछि *dekh'liau achh'*, देखल्लियौक अछि *dekh'liauk achh'*, देखल्लौ अछि *dekh'lau achh'*, देखल्लौक अछि *dekh'lauk achh'*, and देखल्लियल्ल अछि *dekh'liah' achh'*, are also used but only in the first person.

(2) Other forms are देखलैँ अछि *dekh'lē achh'*, देखलैँ अछि *dekh'lāi achh'*, देखलहक अछि *dekh'lahak achh'*, देखलहीक अछि *dekh'lahík achh'*.

(4) Other forms are देखलकै अछि *dekhal'kai achh'*, देखलकैक अछि *dekhal'-kaik achh'*, देखलकौ अछि *dekhal'kau achh'*, and देखलकौक अछि *dekhal'kauk achh'*.

#### FEMININE.

The following forms are substituted :—

In (1) For देखल *dekhal*; देखलि *dekhal'*.

In (2) For देखलह *dekh'lah*; देखलिह *dekh'lih'*, or देखलीँहि *dekh'li'h'*.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखलैन्हि अछि *dekh'lainh' achh'*,

2nd P. देखलैन्हि अछि *dekh'lainh' achh'*,

3rd P. देखलथून्हि अछि *dekhal'thūnh' achh'*.

##### *Non-Honorific.*

1st P. देखलैन्हि अछि *dekh'lainh' achh'*,

2nd P. देखलहून्हि अछि *dekh'lahūnh' achh'*,

3rd P. देखलकैन्हि अछि *dekhal'kainh' achh'*.

(1) Another form is देखलिऐन्हि अछि *dekh'liainh' achh'*.

(3) Another form is देखलथीन्हि अछि *dekhal'thūnh' achh'*.

#### FEMININE.

The FEMININE is the same as the Masculine.

## § 140. SECOND CONJUGATIONAL FORM.

*Formed by adding the present tense of the auxiliary verb to an inflected form of the Past Participle.*

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.**Non-Honorific.*

- 1st P. देखने की *dekh'lē chhi,*<sup>1</sup> देखने की *dekh'lē chhi,*<sup>1</sup>  
 2nd P. देखने की *dekh'lē chhi,*<sup>1</sup> देखने कह *dekh'lē chhah,*<sup>2</sup>  
 3rd P. देखने कहि *dekh'lē chhath,*<sup>3</sup> देखने अकि *dekh'lē achh.*<sup>4</sup>

(1) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted, as in the Present Tense. *q. v.*

## FEMININE.

The FEMININE is the same as the masculine, except that in the 2nd Person Non-Honorific the form देखने कह *dekh'lē chhah* is not used; the form देखने कहि *dekh'lē chhah'ñ* or देखने कहि *dekh'lē chhāh'ñ* being substituted.

## FORM II.

*Used when special respect is attributed to the object.*

## MASCULINE.

*Honorific.*

- 1st P. देखने क्रियेन्ह *dekh'lē chhiainh,*<sup>1</sup>  
 2nd P. देखने क्रियेन्ह *dekh'lē chhiainh,*<sup>1</sup>  
 3rd P. देखने क्यून्ह *dekh'lē chhathūnh,*<sup>3</sup>

*Non-Honorific.*1st P. देखलेँ छियेन्हि *dekh'lē chhiainh'*,<sup>1</sup>2nd P. देखलेँ कह्योन्हि *dekh'lē chhahúnh'*,<sup>2</sup>3rd P. देखलेँ कैन्हि *dekh'lē chhainh'*.<sup>4</sup>

(3) As in the Present, another form of the auxiliary is *छयीन्हि chhathính'*.

## FEMININE.

The FEMININE is the same as the masculine.

## § 141. c. THE PLUPERFECT.

"I had seen," etc.

## FORM I.

*Used when no special respect is attributed to the object.*

## MASCULINE.

*Honorific.*1st P. देखलेँ कलज्झ *dekh'lē chhalah'ñ*,<sup>1</sup>2nd P. देखलेँ कलज्झ *dekh'lē chhalah'ñ*,<sup>1</sup>3rd P. देखलेँ कलाह *dekh'lē chhaláh'*,<sup>3</sup>*Non-Honorific.*1st P. देखलेँ कलज्झ *dekh'lē chhalah'ñ*,<sup>1</sup>2nd P. देखलेँ कलाह *dekh'lē chhaláh'*,<sup>2</sup>3rd P. देखलेँ कल *dekh'lē chhal*.<sup>4</sup>

(1) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(2) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

(4) Other forms of the auxiliary may be substituted as in the Imperfect Tense. *q. v.*

#### FEMININE.

In the FEMININE the following forms are substituted.—

In (2 & 3). For देखले कलाह *dekh'lē chhalāh*; देखले कलौह *dekh'lē chhalāh*, or देखले कलौहि *dekh'lē chhalāh*. The remaining forms are common to both genders.

In (4). For देखले कल *dekh'lē chhal*; देखले कलि *dekh'lē chhal*.

#### FORM II.

*Used when special respect is attributed to the object.*

#### MASCULINE.

##### *Honorific.*

1st P. देखले कलियेन्दि *dekh'lē chhaliainh*,<sup>1</sup>

2nd P. देखले कलियेन्दि *dekh'lē chhaliainh*,<sup>2</sup>

3rd P. देखले कल्यून्दि *dekh'lē chhal'thính*,<sup>3</sup>

##### *Non-Honorific.*

1st P. देखले कलियेन्दि *dekh'lē chhaliainh*,<sup>1</sup>

2nd P. देखले कलहन्दि *dekh'lē chhal'hính*,<sup>2</sup>

3rd P. देखले कलैन्दि *dekh'lē chhalainh*.<sup>4</sup>

(3) Another form is देखले कलयीन्दि *dekh'lē chhal'thính*.

#### FEMININE.

The FEMININE is the same as the masculine.



§ 142. *Participles—Declinable.*

## ADJECTIVE PARTICIPLES.

Present, 'seeing'.

MASCULINE.

देखैत *dekhait*.

FEMININE.

देखैति *dekhait'*.

Past, 'seen'.

MASCULINE.

देखल, देखल भेल, *dekhāl*, or *dekhāl bheł*.

FEMININE.

देखलि, देखल भेलि, *dekhāl'*, or *dekhāl bheł'*.§ 143. *Participles—Indeclinable.*

## CONJUNCTIVE PARTICIPLES.

'seeing', 'having seen'.

देखिकँ *dekhikā*, देखिकैँ *dekhikāi*, देखिकैँकँ *dekhikaikā*,

## ADVERBIAL PARTICIPLES.

देखितहिँ *dekhital'hñ*, 'on seeing', 'in the act of seeing'.§ 144. *Precative or Respectful Forms.*

## 1. RESPECTFUL IMPERATIVE.

देखल जाय *dekhāl jāy* and देखल जाओ *dekhāl jāo*, 'be you,' or 'ye pleased to see'.

## 2.

## RESPECTFUL FUTURE.

देखल जायत *dekhāl jāet*, or देखल जायतग *dekhāl jāet'ga*, 'you will see,' or 'will be pleased to see'.

## 3.

## MILD IMPERATIVE.

देखिह *dekhīha*, 'see you', or 'see ye'.

INFINITIVE or VERBAL NOUN.

§ 145.

देखब *dekhāb*, 'to see'.

## CHAPTER X.

## THE INTRANSITIVE VERB.

§ 146. Theoretically speaking, as already pointed out, the Neuter Verb should be wanting in all those tense-forms, which in the Transitive Verb fall under Form II ; i.e. those in which special respect is attributed to the object. Such, however, is not altogether the case, for the Neuter Verb, while affecting most of the tense-forms of Form I, also indulges pretty freely in those of Form II. What tense forms it uses and what it discards will be learned from the following paradigms.

§ 147. The conjugation of the Past Tense, in the Neuter Verb, differs in many respects from that of the same tense in the Verb Transitive, and should be noted.

In the Transitive Verb there are two conjugational forms of the Perfect Tense. In the Neuter Verb there is only one. It is formed by subjoining the word अक्कि *achh'*, to the conjugated Past Tense. Only one or two inflexions of the second conjugational form are used in the 2nd person non-honorific.

§ 148. The verb सूतब *sūtab* 'to sleep', is an example of a verb whose

root-vowel (ऊ *ū*) is long. When such a vowel is आ *ā* \* ई *ī* or ऊ *ū*, it is liable to be shortened in certain cases.

viz. It is shortened

(1) If it is followed in the same word by another long vowel or diphthong. Example, सुतौ *sutau*. The only exceptions to this are certain forms of the first and second persons of the Prospective Conditional and the Imperative, and the anomalous Future form सुतीग *sutīga*.

(2) If it is followed in the same word by three syllables, any of which contains either the vowel इ *i*, or the vowel उ *u*. Example, सुतिषड् *sutiah*. If neither of these vowels follows, the root-vowel may be long or short. Example, सुतहक *sútahak*, or सुतहक *sutahak*.

(3) If it be followed in the same word by any number of syllables more than three. Example, सुतबड्क *sutabahak*: but सुतहक *sútahak*, where only three syllables, none of which contains either इ *i* or उ *u*, follow the root-vowel ऊ *ū*.

(4) Also in the Mild Imperative, the vowel is shortened in spite of the foregoing rules. Thus:—

सुतिह *sutiha*, 'be pleased to sleep'.

Model verb सुत *sútab*, 'to sleep'.

§ 149. Root ... .. सुत् *sút*, 'sleep'.

Present Participle ... सुतैत *sutait*, 'sleeping'.

Past Participle ... सुतल *sútal*, 'slept'.

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\* There is a considerable diversity of custom with regard to the shortening of आ *ā*. Some speakers shorten it as often as ई *ī* or ऊ *ū* are shortened. Others always keep it lengthened; and others again only keep it lengthened when आ *ā* is the root-vowel of an Active or Causal Verb, which has been lengthened from the radical अ *a* of a Neuter Verb, as will be seen later on. An example of the last case is the आ in मारव *mārab*, 'to kill', which is the Active form of the Neuter Verb मरव *marab*, 'to die'. This last custom is probably the most correct of the three.

§ 150. 1. Four tenses are formed from the root, स्तृ *sūt*.

a. THE PROSPECTIVE CONDITIONAL or SIMPLE PRESENT.

‘(If) I see’, ‘I see’, etc.

*Honorific.*

*Non-Honorific.*

1st P. स्तृती *sūti*,<sup>1</sup>

स्तृती *sūti*,<sup>1</sup>

2nd P. स्तृती *sūti*,<sup>1</sup>

स्तृह *sūtah*,<sup>2</sup>

3rd P. स्तृथि *sūtath*,<sup>3</sup>

स्तृत्तौ *sutau*.<sup>4</sup>

(1) Other forms are स्तृति *sutiai*, and स्तृतिक् *sutiaik*. The forms स्तृतिञ् *sutiau*, स्तृतिञ्क् *sutiauk*, and स्तृतिञ्क् *sutiauk* are also used, but only in the first person. The form स्तृतिण् *sutiaink* is also used, but only in the first and second persons Honorific.

(2) Other forms are स्तृह् *sut'húh*, स्तृहक् *sútahak*, and स्तृह्क् *sutahák*.

(3) Another form is स्तृथ् *sut'thúh*.

(4) Another form is स्तृत्तौ *sutaink*.

The FEMININE is as the masculine, except that in the second person Non-Honorific the form स्तृह *sútah*, is not used, the form स्तृहि *sútah'ñ* or स्तृहि *sutāh'ñ* being used instead.

§ 151.

b. THE FUTURE.

‘I shall or will sleep’, etc.

MASCULINE.

*Honorific.*

*Non-Honorific.*

1st P. स्तृत्तव *sútav*,<sup>1</sup>

स्तृत्तव *sútav*,<sup>1</sup>

2nd P. स्तृत्तव *sútav*,<sup>1</sup>

स्तृत्तवह *sút'bah*,<sup>2</sup>

3rd P. स्तृत्ताह *sut'táh*,<sup>3</sup>

स्तृत्त *sútat*.<sup>4</sup>

(1) Other forms are स्तृत्तवै *sut'bai*, स्तृत्तवैक् *sut'baik*, स्तृत्ति *sut'tiai*, स्तृत्तिक् *sut'tiaik*, स्तृत्तै *sutitāh'ñ*. The form स्तृत्तवै *sut'baink* is used only in

the first and second person Honorific. The forms सुतबौ *sut'bau*, सुतबौक *sut'bauk*, सुततिबौ *sut'tiau*, सुततिबौक *sut'tiauk*, सुतिबौ *sutiau*, सुतिबौक *sutiauk*, सुतिबहु *sutiah'*, and सूतीग *sútiga*, are also used, but only in the first person.

(2) Other forms are सुतबे° *sut'bē*, सुतबहक *sut'bahak*, and सुतबहौक *sut'bahík*.

(3) Other forms are सुतथीन्ह *sut'thínk'*, and सुतथून्ह *sut'thúnk'*.

(4) Other forms are सुततैन्ह *sut'taink'*, सुततौ *sut'tau*, सुततौक *sut'tauk*, सुततै *sut'tai*, सुततैक *sut'taik*.

In the FEMININE the following forms are substituted.

For (2), सुतबैहिं *sut'bāh'ñ*.

For (3), सुततीह *sut'tíh*, or सुततिहि *sut'tih'*.

For (4), सुतति *sútat'*.

NOTE. That to all the above forms, with the exception of सूतीग *sútiga*, the termination ग *ga*, can optionally be added. In this syllable the inherent अ *a*, is pronounced. E. g. सुतब *sútab*, or सुतबग *sútab'ga*.

#### § 152. c. THE IMPERATIVE.

'Let me sleep,' 'Sleep thou,' etc.

##### MASCULINE.

###### Honorific.

###### Non-Honorific.

1st P. सुतू *sútú*,<sup>1</sup>

सुतू *sútú*,<sup>1</sup>

2nd P. सुतू *sútú*,<sup>1</sup>

सुतह *sútah*,<sup>2</sup>

3rd P. सुतथु *sútath*,<sup>3</sup>

सुतौ *sutau*.<sup>4</sup>

(1) Other forms सुतिरे *sutiai*, सुतिरेक *sutiaik*, सुतिबौ *sutiau*, सुतिबौक *sutiauk*, and सुतिबहु *sutiah'*. The forms सुतिरेन्ह *sutiaink'*, and सुतिबौन्ह *sutiaunk'*, are also used but only in the first person and second person Honorific.

(2) Other forms are सुतहन्ह *sut'hánk'*, सुत *sút*, सुतहक *sútahak*, and सुतहौक *sutahík*.

(3) Another form is सुतथून्ह *sut'thúnk'*.

The FEMININE is as the masculine, except that in the feminine of the second person Non-Honorific the form सूतह *sūtah*, is not used ; the form सूतहिँ *sūtah'ñ* or सूतहिँ *sūtah'ñ* being used instead.

§ 153. d. THE RETROSPECTIVE CONDITIONAL.

'If I had slept,' etc.

MASCULINE.

*Honorific.*

*Non-Honorific.*

1st P. सूतितऊँ *sutitah'ñ*,<sup>1</sup>

सूतितऊँ *sutitah'ñ*,<sup>1</sup>

2nd P. सूतितऊँ *sutitah'ñ*,<sup>1</sup>

सूतितह *sutitah*,<sup>2</sup>

3rd P. सूतितथि *sutitath*,<sup>3</sup>

सूतितै *sutitai*.<sup>4</sup>

(1) Other forms are सूतितिए *sutitai*, सूतितिएक *sutitaiak*. The forms सूतितितौ *sutitau*, सूतितितौक *sutitauk*, and सूतितऊ *sutitah*, are also used but only in the first person. The form सूतितिएहिँ *sutitaih'ñ* is used in the first person and second person Honorific.

(2) Other forms are सूतितै *sutitē*, सूतितहहिँ *sutitah'ñ*, सूतितहक *sutitahak*, सूतितहकै *sutitah'ñ*.

(3) Other forms are सूतितथीहिँ *sutitath'ñ*, and सूतितथूहिँ *sutitath'ñ*.

(4) Other forms are सूतितै *sutitai*, सूतितैक *sutitaiak*, सूतितौ *sutitau*, सूतितौक *sutitauk*, and सूतितैहिँ *sutitaih'ñ*.

The FEMININE is as the masculine, except that in the second person Non-Honorific the form सूतितह *sutitah* is not used ; the form सूतितहिँ *sutitah'ñ* or सूतितहिँ *sutitah'ñ* being used instead.

§ 154. 2. Two tenses are formed from the present participle सुतैत *sutait*.

a. THE PRESENT.

'I sleep', or 'am sleeping', etc.

MASCULINE.

*Honorific.*

*Non-Honorific.*

1st P. सुतैत की *sutait chhī*,<sup>1</sup>

सुतैत की *sutait chhī*,<sup>1</sup>

2nd P. सुतैत की *sutait chhī*,<sup>1</sup>

सुतैत कह *sutait chhah*,<sup>2</sup>

3rd P. सुतैत कथि *sutait chhath*,<sup>3</sup>

सुतैत अछि *sutait achh*.<sup>4</sup>

(1) Other forms are सुतैत छिऐ *sutait chhiai*, and सुतैत छिऐक *sutait chhiai*. The forms सुतैत छिऔ *sutait chhiau*, सुतैत छिऔक *sutait chhinuk*, and सुतैत छिऔक *sutait chhiak* are also used, but only in the first person. The form सुतैत छिऐन्हि *sutait chhiainh* is used in the first person and second person Honorific.

(2) Other forms are सुतैत छै *sutait chhē*, सुतैत कै *sutait chhāi*, सुतैत कहक *sutait chhahak*, सुतैत कहीक *sutait chhahīk*, and सुतैत कहन्हि *sutait chhahūnh*.

(3) Other forms are सुतैत कथीन्हि *sutait chhathīnh*, and सुतैत कथून्हि *sutait chhathūnh*.

(4) Other forms are सुतैत कै *sutait chhai*, सुतैत कैक *sutait chhaik*, सुतैत की *sutait chhau*, सुतैत कौक *sutait chhauk*, and सुतैत कैन्हि *sutait chhainh*.

FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle, सुतैति *sutait*, is used instead of the masculine सुतैत *sutait*. E. g. सुतैति की *sutait' chhī*, instead of सुतैत की *sutait chhī*. The form सुतैति कह *sutait' chhah* (which might be expected as the 2nd person Non-Honorific) is not used, and in its place is used सुतैति कहि *sutait' chhah'ñ* or सुतैति कहि *sutait' chhāh'ñ*.

NOTE. In the above forms, when masculine, the final °त -t of the present participle may be, and usually is omitted. The Participle and auxiliary then form one word. E. g. सुतैत की *sutait chhī*, or सुतैकी *sutaichhī*. Similarly, when feminine the final °ति -t of the participle may be omitted. E. g. सुतैति की *sutait' chhī*, or सुतैकी *sutaichhī*.

§ 155.

### 6. THE IMPERFECT.

*Honorific.*

*Non-Honorific.*

1st P. सुतैत क्खज्झं *sutait chhalah'ñ* सुतैत क्खज्झं *sutait chhalah'ñ,*

2nd P. सुतैत क्खल्ल<sup>१</sup> *sutait'chhalah'ñ*,<sup>१</sup> सुतैत क्खल्लह<sup>२</sup> *sutait'chhaláh*,<sup>२</sup>

3rd P. सुतैत छलाह *sutait chhalāh*,<sup>3</sup> सुतैत छल *sutait chhal*.<sup>4</sup>

(1) Other forms are *सुतैत क्खलिए* *sutait chhaliāi*, and *सुतैत क्खलिएक* *sutait chhaliāik*. The forms *सुतैत क्खलिऔ* *sutait chhaliāu*, *सुतैत क्खलिऔक* *sutait chhaliāuk*, and *सुतैत क्खलिअह* *sutait chhaliāh'* are also used, but only in the first person. The form *सुतैत क्खलिएन्ह* *sutait chhaliāinh'* is used in the first person and second person Honorific.

(2) Other forms are सुतैत छलै° *sutait chhalē*, सुतैत छलै° *sutait chhalāi*, सुतैत छलहक *sutait chhal'hak*, सुतैत छलहकै *sutait chhal'hāk*, and सुतैत छलहकहि *sutait chhal'hānh*.

(3) Other forms are सुतैत छलथीन्ह *sutait chhal'thính'*, and सुतैत छलथून्ह *sutait chhal'thúnh'*.

(4) Other forms are सुतैत छलै *sutait chhalai*, सुलैत छलैक *sutait chhalaiḥ*, सुतैत छलौ *sutait chhalau*, सुतैत छलौक *sutait chhalauḥ*, and सुतैत छलैन्हि *sutait chhalainḥ*.

FEMININE.

The FEMININE is the same as the masculine, except that the feminine form of the Present Participle सुतैति *sutait'* is used. E. g. सुतैति क्लृङ्ग *sutait' chhalah'ñ*. The forms for the 3rd Person Honorific and the 2nd Person Non-Honorific, are सुतैति क्लृङ्ग *sutait' chhalāḥ*, and सुतैति क्लृङ्ग *sutait' chhalīk'* instead of सुतैति क्लृङ्ग *sutait chhalāḥ*. The form सुतैति क्लृङ्ग *sutait' chhal'* is substituted for सुतैति क्लृङ्ग *sutait chhal*, in the 3rd Person Non-Honorific.

NOTE. As in the present tense the masculine termination °त-*t*, and the feminine termination °ति-*t'* of the present participle may optionally be omitted. E. g. सुतैत क्खलङ्गं *sutait kkhalaṅg'ān*, or सुतैक्खलङ्गं *sutaiṅkhalāṅgāṇāṃ*. The latter is the more usual form.



§156. 3. Three tenses are formed from the Past Participle सूतल *sūtal*.

a. THE PAST.

MASCULINE.

*Honorific.*

*Non-Honorific.*

1st P. सुतलज्जं <i>sut'lah'ñ</i> , <sup>1</sup>	सुतलज्जं <i>sut'lah'ñ</i> , <sup>1</sup>
2nd P. सुतलज्जं <i>sut'lah'ñ</i> , <sup>1</sup>	सुतलाह <i>sut'láh</i> , <sup>2</sup>
3rd P. सुतलाह <i>sut'láh</i> , <sup>3</sup>	सूतल <i>sūtal</i> . <sup>4</sup>

(1) Other forms are सुतलिऐ *sut'liai*, and सुतलिएक *sut'liaik*. The form सुतलिअज्ज *sut'liakh* is also used, but only in the first person. सुतलिऐन्हि *sut'li-ainh* is used in the first person and second person Honorific.

(2) Other forms are सुतलै *sut'lē*, सुतलै *sut'lāi*, सुतलहक *sut'lahak*, सुतल-हीक *sut'lahīk*, and सुतलहून्हि *sut'lahúnh*.

(3) Other forms are सुतलन्हि *sut'lanh*, सुतलथीन्हि *sutal'thính*, and सुतलयून्हि *sutal'thúnh*.

(4) Other forms are सुतलै *sut'lai*, सुतलैक *sut'laik*, सुतलौ *sut'lau*, सुतलौक *sut'lauk*, and सुतलैन्हि *sut'lainh*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतलीह *sut'lih*, or सुतलीहि *sut'lih*

For 4, सूतलि *sūtal*.

§ 157.

b. THE PERFECT.

'I have slept'. etc

MASCULINE.

*Honorific.*

1st P. सुतलज्जं अछि <i>sut'lah'ñ achh</i> , <sup>1</sup>
2nd P. सुतलज्जं अछि <i>sut'lah'ñ achh</i> , <sup>1</sup>
3rd P. सुतलाह अछि <i>sut'láh achh</i> , <sup>3</sup>

*Non-Honorific,*

1st P. सुतलज्जं अछि <i>sut'lah'ñ achh</i> , <sup>1</sup>
2nd P. सुतलाह अछि <i>sut'láh achh</i> , <sup>2</sup>
3rd P. सुतलक अछि <i>sut'lak achh</i> . <sup>4</sup>

1. Other forms are सुतल्लिए अहि *sut'liai achh'*, सुतल्लिएक अहि *sut'liaik achh'*. The form सुतल्लिअह अहि *sut'liah' achh'* is also used, but only in the first person. सुतल्लिएन्हि अहि *sut'liainh' achh'* is used in the first person and second person Honorific.

2. Other forms are सुतल्ले छह *sut'lē chhak*, सुतल्ले छहक *sut'lē chhakak*, सुतल्ले छहीक *sut'lē chhakik*, सुतल्ले छहन्हि *sut'lē chhakúnh'*, सुतल्लहक अहि *sut'lahak achh'*, सुतल्लहीक अहि *sut'lahik achh'*, and सुतल्लहन्हि अहि *sut'lahúnh' achh'*.

3. Other forms are सुतल्लन्हि अहि *sut'lank' achh'*, सुतल्लथीन्हि अहि *suta-l'thínk' achh'*, and सुतल्लथून्हि अहि *sutal'thúnh' achh'*.

4. Other forms are सुतल्लै अहि *sut'lai achh'*, सुतल्लैक अहि *sut'laiik achh'*, सुतल्लौ अहि *sut'lau achh'*, सुतल्लौक अहि *sut'lauk achh'* and सुतल्लैन्हि अहि *sut'lainh' achh'*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतल्लीह अहि *sut'lih achh'* or सुतल्लीहि अहि *sut'lih' achh'*.

#### § 158. c. THE PLUPERFECT.

'I had slept,' etc.

##### MASCULINE.

##### Honorific.

##### Non-Honorific.

1st P. सुतल्ले छलज्झ *sut'lē chhalah'ñ*,<sup>1</sup> सुतल्ले छलज्झ *sut'lē chhalah'ñ*,<sup>1</sup>

2nd P. सुतल्ले छलज्झ *sut'lē chhalah'ñ*,<sup>1</sup> सुतल्ले छलाह *sut'lē chhaláh*,<sup>2</sup>

3rd P. सुतल्ले छलाह *sut'lē chhaláh*,<sup>3</sup> सुतल्ले छल *sut'lē chhal*.<sup>4</sup>

(1) Other forms are सुतल्ले छल्लिए *sut'lē chhaliai*, and सुतल्ले छल्लिएक *sut'le chhaliaik*.

(2) Other forms are सुतल्ले छल्ले *sut'lē chhalē*, सुतल्ले छल्लै *sut'lē chhalāi*, सुतल्ले छल्लहक *sut'lē chhal'hak*, सुतल्ले छल्लहीक *sut'lē chhal'hik*.

(3) Other forms are सुतल्ले छल्लथीन्हि *sut'lē chhal'thínk'* and सुतल्ले छल्लथून्हि *sut'lē chhal'thúnh'*.

(4) Other forms are सुतल्ले छल्लै *sut'lē chhalai*, सुतल्ले छल्लैक *sut'lē chhalaiik*, सुतल्ले छल्लौ *sut'lē chhalau*, and सुतल्ले छल्लौक *sut'lē chhalauk*.

In the FEMININE the following forms are substituted.

For 2 & 3, सुतलें छलीह *sut'lē chhalih*, or सुतलें छलीहि *sut'lē chhalih*.'

For 4, सुतलें छलि *sut'lē chhal*'.

### § 159. 1. *Participles—Declinable.*

#### ADJECTIVE PARTICIPLES.

Present, 'sleeping'.

MASCULINE.

FEMININE.

सुतैत *sutait*.

सुतैति *sutait*'.

Past, 'slept'.

MASCULINE.

FEMININE.

सूतल *sūtal*.

सूतलि *sūtal*'.

### § 160. *Participles—Indeclinable.*

#### CONJUNCTIVE PARTICIPLES.

'sleeping', 'having slept'.

सूतिक *sūl' kâ*, सूतिकै *sūl' kâi*, सूतिकैक *sūl' kaikâ*.

#### ADVERBIAL PARTICIPLES.

सूतिह *sutitah*'n, 'on sleeping,' 'in the act of sleeping'.

### § 161. *Precative or Respectful Forms.*

#### 1. RESPECTFUL IMPERATIVE.

सूतल जाय *sūtal jáy*, and सूतल जाओ *sūtal jáo*, 'be you', or 'ye pleased to sleep'.

#### 2. RESPECTFUL FUTURE.

सूतल जायत *sūtal jáet*, or सूतल जायतग *sūtal jáet'ga*, 'you will sleep', or 'will be pleased to sleep'.

## MILD IMPERATIVE.

सुतिह *sutiha*, 'sleep you' or 'sleep ye'.

§ 162. *Infinitive or Verbal Noun*,

सूतव *sútab*.

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 CHAPTER XI.

## OBSERVATIONS ON THE FOREGOING.

§163. Attentive consideration of the foregoing shews that the conjugational forms range themselves under one of two great classes according as the object of the verb is Honorific or Non-Honorific. It may indeed be said that there are two distinct conjugations,—one in which the object is Non-Honorific, and another in which it is Honorific.

§164. In order to make this plain, I here give the more usual masculine terminations of each conjugation, separately in a tabular form.

## FIRST CONJUGATION.

Viz. That in which the object is Non-Honorific (including the conjugation of Intransitive Verbs).

(1) Tenses formed from the root देख् *dekh*.

	Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	दे		अव		क		इत	इ
2nd Person	Do	अह	Do	अवह	Do	अह	Do	इतह
3rd Person	अयि	औ	अताह	अत	अयु	औ	इतयि	इत

(2) Tenses formed from the present participle देखैत *dekhait*.

	Present		Imperfect.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person		की		कलई
2nd Person	Do.	कह	Do.	कलाह
3rd Person	कयि	अहि	कलाह	कल

(3) Tenses formed from the past participle देखल *dekhāl*.

	Transitive Past.		Intransitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	अक		अक		अक		अक	
2nd Person	Do.	अह	Do.	अह	Do.	अह	अक	अक
3rd Person	अकि	अक	अह	अक	अक	अह	अक	अक

The sign ° signifies that the final vowel of देखल is omitted before the termination.

SECOND CONJUGATION.

*Viz.* That in which the object is Honorific.

(1) Tenses formed from the root देख् *dekh*.

	Prospective Conditional.		Future.		Imperative.		Retrospective Conditional.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	देखेनि		अ देखेनि		देखेनि		देखतेनि	
2nd Person	Do	अहनि	Do	अवहनि	Do	अहनि	Do	इतहनि
3rd Person	अथूनि	औनि	अथूनि	अतेनि	अथूनि	औनि	इतथूनि	इतेनि

(2) Tenses formed from the present participle देखैत *dekhait*.

	Present.		Imperfect.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	देखैनि		देखैनि	
2nd Person	Do.	अहनि	Do.	अवहनि
3rd Person	अथूनि	औनि	अथूनि	अतेनि

(3) Tenses formed from the past participle देखल *dekhāl*.

	Transitive Past.		Transitive Perfect, (2nd Form).		Pluperfect.	
	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.	Subject Honorific.	Subject Non-Honorific.
1st Person	देखि		देखि		देखि	
2nd Person	Do.	अहनि	Do.	अहनि	Do.	अहनि
3rd Person	अथूनि	अतेनि	अथूनि	अतेनि	अथूनि	अतेनि

The sign ° signifies that the final vowel of देखल is omitted before the termination.

## CHAPTER XII.

## VERBS WITH ROOTS ENDING IN VOWELS.

§ 165. The roots of both the verbs just conjugated end in consonants. When the root ends in a vowel some slight difficulties occur, which require to be noted. I therefore give two examples of such verbs, not conjugating them fully, but giving, of one the first and third persons singular of the non-honorific first form, and of the other a fuller conjugation : noting at the same time any irregularities which may occur in the other forms.

I shall first give an example of a root ending in a vowel other than आ *á*. These verbs are nearly regular.

§ 166. EXAMPLE OF A ROOT ENDING IN A VOWEL OTHER THAN आ *á*.

MODEL VERB सिख्ब *siab* "to sew".

Principal Parts.

Root,	सि <i>si</i> , "sew,"
Present Participle,	सिरेत <i>siait</i> , or सिउत <i>siut</i> , "sewing",
Past Participle,	सिखल <i>sial</i> , or सिउल <i>siul</i> , "sewn."

FIRST FORM. NON-HONORIFIC.

1st. Person.	3rd. Person.
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PROSPECTIVE CONDITIONAL.

सिई <i>sií</i> ,	सिख्यौ <i>siauu</i> .
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NOTE.—In the optional forms the letter ब् *b* is inserted as follows. Some writers use व् *v* instead of ब् *b*. In pronunciation, however, the sound is something between *b* and *v*.

1st PERSON. सिबिऐ(क) *sibiai(k)*, सिबिआँ(क) *sibiau(k)*, सिबिअङ्क *sibiah'*.

2nd PERSON. *Non-Honorific*. सिबह *sibah*, सिबहक *sib'hak*, सिबहीक *sib'hík*, सिबहन्हि *sib'hánh'*.

3RD PERSON. *Honorific*, सिबयि *sibath'*, or सिबयि *siuth'*, सिबयून्हि *sib'-tháuh'*. *Non-Honorific*, सिबैन्हि *sibainh'*.

## FUTURE.

सिचब *siab*,सिचत *siat* or सिउत *siut*.

NOTE. In the 1ST PERSON instead of the forms सिबयै(क) *siabai(k)*, the forms सिबै(क) *sibai(k)* may optionally be used. The form सिदयञ्ज *siath'* is seldom used.

## IMPERATIVE.

सिउ *siú*.सिओ *siau*.

Optional forms of the 1ST PERSON are, सितियै(क) *sitiai(k)*, सितियो(क) *sitiau(k)*, सितियञ्ज *sitiah'*, and सितियैन्हि *sitiainh'*, in all of which the letter त् *t* has been inserted.

2ND PERSON. *Non-Honorific*, Optional forms are सित *sit*, सितहक *sit'-hak*, सितह्यैक *sit'hík*, and सितहन्हि *sit'háuh'*.

3RD PERSON. *Honorific*, The form for this person is सिचयून्हि *siatháuh'*.

## RETROSPECTIVE CONDITIONAL.

I conjugate this tense in full.

*Honorific.**Non-Honorific.*

1st P. { सिहतञ्ज *siitah'n*, or  
सिकञ्ज *sitah'n*,

*As in the Honorific.*

2nd P. *As in the 1st. P.,*

सिहतह *siitah*, or सितह *sitah*,

3rd P. { सिहतयि *siitath'* or  
सितयि *situth'*,

सियेत *siut*,

## PAST.

1st P. सिचलञ्ज *sialah'n*, or सिउलञ्ज *siuluh'n*.

3rd P. सिचल *sial*, or सिउल *siul*.



The other tenses do not require explanation, being perfectly regular, and presenting no difficulty.\*

§ 167. EXAMPLE OF A ROOT ENDING IN LONG आ *á*.

MODEL VERB. पा॒य॒ब *páyb* "to obtain."

Principal Parts.

Root, ... पा *pá*, "obtain."

Present Participle, प॒वै॒त *pavait*, or पा॒इ॒त *páit*, "obtaining".

Past Participle, पा॒ओ॒ल *páol*, or पा॒ए॒ल *páel*, "obtained."

In order to show the conjugation of this class of verbs clearly, I decline it throughout in the first conjugational form. I omit the first Person non-Honorific, and the 2nd Person Honorific, as they are the same in form as the 1st Person Honorific. Note, however, that as usual, certain optional forms are wanting in the 2nd Person Honorific.

PROSPECTIVE CONDITIONAL.

*Honorific.*

*Non-Honorific.*

1st P. पा॒ई॒ *pái*,<sup>1</sup>

—

2nd P. —

पा॒ब॒ह *pábah*<sup>2†</sup>

3rd P. पा॒ब॒थि *pá bath*,<sup>3†</sup>

प॒तौ *patau*.<sup>4</sup>

Optional forms.

(1) पै॒ऐ॒(क) *paiai(k)*, पै॒औ॒(क) *paiau(k)*, पै॒अ॒ङ्ग *paiah*.

\* Other examples are चू॒ष *chúab*, "to drip". 1. Imperative चू॒ष *chúbú*; 2. Fut. चू॒इ॒ष *chúib* or चू॒ष॒ब *chúab*; 3. Do. चू॒इ॒त *chúit* or चू॒ष॒त *chúat*; Past Part. चू॒इ॒ल *chúil*, or चू॒ष॒ल *chúal*. धो॒ए॒ष *dhoëb*, "to wash". 1. Imperative धो॒बू *dhobú*; 1. Fut. धो॒ए॒ष *dhoëb* or धो॒ष॒ब *dhoab*; 3. do. धो॒ए॒त *dhoët*, or धो॒ष॒त *dhoat*; Past Part. धो॒ए॒ल *dhoël*, or धो॒ष॒ल *dhoal*. Generally speaking ब् *b* or व् *v* may optionally be inserted between concurrent vowels.

† In this and all similar cases, व् *v* is written by some for ब् *b*. See § 166.

(2) पैह *paih*, पैहक *paiahak*, पैहकीक *paiahík*.

The second conjugational forms are

(1) पैऐन्हि *paiainh'*, (2) पैहन्हि *paiahúnh'*, (3) पैथून्हि *paithúnh'*.

(4) पबौन्हि *pabaunh'*.

#### FUTURE.

1st P. पाएब *pácēb*,<sup>1</sup>

2nd P. ————— पैबह *paibah*,<sup>2</sup>

3rd P. पैताह *paitáih*, or पैताह *pautáih*,<sup>3</sup> पाएत *páēt*, or पाओत *páōt*.<sup>4</sup>

Optional forms.

(1) पैबै(क) *paibai(k)*, पैबी(क) *paibau(k)*, पैतिऐ(क) *paitiai(k)* पैतिओ(क) *paitiau(k)*, पैओक *paiau(k)*, पैअऊँ *paiah'n*, पैतऊँ *paitah'n*, पाईग *páiga*.

(2) पैबै *paibē*, पैबहक *paib'hak*, पैबहकीक *paib'hík*.

(4) पैतै(क) *pitai(k)*, पैतौ(क) *pitau(k)*,

The second conjugational forms are

(1) पैबैन्हि *paibainh'*, (2) पैबहन्हि *paib'húnh'*, (3) पैथून्हि *paithúnh'*, पैतैन्हि *pitainh'*.

In all the above forms ओत *aut* may be substituted for ऐत *ait* throughout; as पौतिऐ *pautiai*, पौतैन्हि *pautainh'*, &c.

#### IMPERATIVE.

1st. P. पाऊ *páu*,<sup>1</sup> —————

2nd. P. ————— पाबह *pábah*,<sup>2\*</sup>

3rd. P. पाबथु *páboth*,<sup>3\*</sup> पतौ *patau*,<sup>4</sup>

Optional forms, as in the Prospective Conditional.

#### RETROSPECTIVE CONDITIONAL.

1st P. पैतऊँ *paitah'n*,<sup>1</sup> —————

2nd P. ————— पैतह *paitah*,<sup>2</sup>

3rd P. पैतथि *paitath*,<sup>3</sup> पवैत *pavait*.<sup>4</sup>

\*In this and all similar cases, व *v* is written by some for ब *b*. See § 166.

Optional forms.

(1) पैतिऐ(क) *paitiai(k)*, पैतिऔ(क) *paitiau(k)*, पैतऊ *paitah'*.

(2) पैतै *paitē*, पैतहक *pait'hak*, पैतहीक *pait'hik*.

(4) पैतै(क) *paitai(k)*, पैतीक *paitau(k)*.

The 2nd. conjugational forms are,

(1) पैतिऐन्हि *paitiainh'*, (2) पैतहन्हि *pait'hanh'*, (3) पैतयून्हि *pait'thanh'*, पैतैन्हि *paitainh'*.

For पैत *pait*, पौत *paut* or पवित *pavit* may be used throughout; thus पौतऊ *pautah'ñ*, पवितऊ *pavitah'ñ*, &c.

The *Present* and *Imperfect* are regular and do not require comment.

#### PAST.

1st P. पौलऊ *paulah'ñ*,<sup>1</sup>

2nd P. ———

पौलह *paulah'*,<sup>2</sup>

3rd P. पौलन्हि *paulanh'*,<sup>3</sup>

पौलक *paulak'*.<sup>4</sup>

#### OPTIONAL FORMS

(1) पाओल *páol*, पौलऐ (क) *pauliai(k)*, पौलै(क) *paulai(k)*, पौली *paulí*, &c.

(2) पौलै *paulē*, पौलै\* *paulāi*, पौलहक *paul'hak*, &c.

(4) पौलकै(क) *paul'kai(k)*, पौलकौ(क) *paul'kau(k)*.

In older Maithili poetry we sometimes find पैल *pail* instead of पौल *paul*, but this never occurs nowadays: thus पैलऊ *pailah'ñ*, &c. The verb आएब *áēb*, "to come," however, still makes its 3rd P. Non-Hon. आएल *áēl* instead of आओल *áol*.

#### PERFECT.

पौलै छी *paulē chhi*, or पौलऊ अछि *paulah'ñ achhi*.

#### PLUPERFECT.

पौलै छलऊ *paulē chhalah'ñ*

NOTE. It is important to note the conjugation of पाएब *páēb* carefully; as it is the model of a large class of verbs, principally actives and causals.

The explanation of the seeming irregularities in the conjugation of पाएब *páēb* is this. As explained in § 166, the letter व *v* (or ब *b*) may be inserted after the final vowel of the root, before all vowel terminations. In the case of पा *pá* this is generally done, and hence we get a root पाव *páv* which forms the real conjugational base. The rules in § 148 for the shortening of the long

vowel of the root apply in this conjugation. Before त *t* and ल *l*, immediately following, this व is liable to be changed to औ *ō*, which *ō* it may be stated here is pronounced short, which accounts for the forms पाओल *pāōl* and पाओत *pāōt*, in which the *ā* remains long in spite of § 148. 1, according to which if *o* was a long vowel we should expect पाओल *paol*, and पाओत *paot*. When, however, the आ *ā* is shortened to अ *a* under § 148.2 or 3, this latter coalesces with a following औ *ō*, and the two together become the diphthong औ *au*. Thus we get, in order, for the 1st. sing. Past पवलङ्, *pav'lah'n*, पओलङ् *paōlah'n* and finally पौलङ्.

The forms containing पै *pai*, are those in which the euphonic letter व *v* (or ब *b*) has not been inserted. In these the आ *ā* of the root is first shortened under § 148.2 or 3, and then, combining with a following इ *i*, forms ऐ *ai*. Thus 1st Retro. Conditional is पा + इतङ् *pā + itah'n*; then (§ 148) प + इतङ् *pa + itah'n*, then finally पेतङ् *paitah'n*. In the Future and Past an इ *i* has been inserted first for the sake of euphony. In the Retrospective Conditional this has not been necessary.

Here it must be noted that the ए *ē* and औ *ō*, which we find in the conjugation of verbs with vocalic roots, are always pronounced short, and do not affect a preceding long vowel. They will, hence, always hereafter be marked short; thus *ē*, *ō*.

### CHAPTER XIII.

#### THE PASSIVE VOICE.

§ 168. As in other Neo-Aryan languages the Passive voice is formed by subjoining the conjugated verb जाएव *jāēb* “to go”, to the past participle. This participle is liable to inflection as to gender, in which respect it agrees with the subject of the verb, but in other respects it remains unaltered. Thus देखल जाएव *dekhal jāēb* means “to be seen.”

§ 169. It is needless therefore to conjugate the passive verb through-out. As however जाएव *jāēb* is irregular in some of its forms, I here conjugate it in its more usual tenses.

§ 170. जाएव *jāēb* “to go”.

Root,	जा <i>jā</i> .
Present Participle,	जाइत <i>jāit</i> .
Past Participle,	गेल <i>gel</i> .

## PROSPECTIVE CONDITIONAL.

*Honorific.**Non-Honorific.*

1st. P. जाई <i>jái</i> ,	—
2nd. P. —	जाह <i>jáh</i> ,
3rd P. जाधि <i>játh'</i> ,	जतौ <i>jatau</i> .

## FUTURE.

1st. P. जाएब <i>jaíb</i> ,	—
2nd. P. —	जैबह <i>jaibah</i> ,
3rd. P. जैताह <i>jaitáh</i> ,	जाएत <i>jaét</i> .

## IMPERATIVE.

1st. P. जाऊ <i>jáú</i> ,	—
2nd. P. —	जाह <i>jáh</i> ,
3rd. P. जाधु <i>játh'</i> ,	जतौ <i>jatau</i> .

## RETROSPECTIVE CONDITIONAL.

1st. P. जैतऊँ <i>jaitah'ñ</i> ,	—
2nd. P. —	जैतह <i>jaitah'</i> ,
3rd. P. जैतधि <i>jaitath'</i> ,	जाइत <i>jaít</i> .

PRESENT. जाइत की *jaít chhi*, &c.IMPERFECT. जाइत क्खऊँ *jaít chhalah'ñ*, &c.

## PAST.

1st. P. गेलाऊँ <i>gèlah'ñ</i> ,	—
2nd. P. —	गेलाह <i>gèláh</i> ,
3rd. P. गेलाह <i>gèláh</i> ,	गेल <i>gel</i> .

PERFECT. गेलऊँ अक्खि *gèlah'ñ awhi'*, &c.PLUPERFECT. गेल क्खऊँ *gel chhalah'ñ*, &c.

## CHAPTER XIV.

## IRREGULAR VERBS.

§ 171. Besides *जाएब jāēb*, already conjugated, I have noted the following important verbs as irregular.

- करब karab*, “to do”,  
*धरब dharab*, “to seize”, “place”.  
*आएब āēb*, “to come”,  
*देब deb*, “to give”,  
*लेब leb*, “to take”,  
*होएब hoēb*, “to become”,  
*मरब marab*, “to die”.

It is not necessary to conjugate them throughout, and the following tables, showing their principal parts, must suffice.

§ 172. a. *करब karab*, “to do”.

Present Participle, *करैत karait*,

Past Participle, *कैल kail*,

1st. P. Honorific Past, *हम कैलहँ ham kailah'ñ*,

3rd. P. Non-Honorific Past, *ओ कैलक o kailak*.

Note also the conjunctive participle *कैकहँ kai kah'ñ*, or *कय कहँ kay kah'ñ*, “having done”.

b. *धरब dharab* “to seize”, “place”, is conjugated exactly like *करब karab*, “to do”, only substituting *ध dh* for *क k* throughout.

§ 173. *आएब āēb*, “to come”.

Present Participle, *आवैत avait*,

Past Participle, *आएल āēl*,

3rd. P. Non-Honorific Past, *ओ आएल o āēl*.

§ 174. *a.* देब *deb*, “to give”.

Present Participle, दैत *dait*,

Past Participle, देल *del*,

1st. P. Honorific Past, हम देल *ham del*.

(देलजँ *dēlah'ñ* is seldom used)

3rd. P. Non-Honorific Past, ओ देलक *o delak*.

Note, that the 2nd person Non-Honorific Imperative, is दह *dah*, and not देलह *deah*; also दहक *dahak*, दहीक *dahík*.

*b.* लेब *leb* “to take”, is conjugated exactly like देब *deb*, “to give”, only substituting ल *l* for द *d* throughout.

Note that the 2nd Person Non-Honorific Imperative is लह *lah*, and not लेलह *leah*; also लहक *lahak*, and लहीक *lahík*.

§ 175. मरब *marab*, “to die”.

Present Part., मुइत *muít*, or मरैत *marait*.

Past Part., मुइल *muil*, or मरल *maral*.

1st P. Hon. Pros. Cond., मरी *marí*.

„ Future, मरब *marab*.

„ Imperative, मरु *marí*.

„ Retrospect. Cond., मुइतजँ *muítah'ñ*, or मरितजँ *maritah'ñ*.

„ Present, मरैत छी *marait chhí*.

„ Past, मुइलजँ *muílah'ñ*, or मरलजँ *mar'lah'ñ*.

Adverbial Participle, मुइतहिँ *muítah'ñ*.

§ 176. होएब *hoëb*, or हैब *haib*, “to become.”

Present Part., होएत *hōait*, or होइत *hoit*.

Past Part., भेल *bhel*.

1st . Hon. Pros. Cond., होई *hoi*.

„ Future, हैब *haib*, (N. B. The form होईग *hoiga* is not used.)

„ Imperative, होऊ *hou*

„ Retrospect Cond., होइतऊँ *hōitah'ñ*.

„ Present, होरेत की *hōait chhi*, or होइत की *hoit chhi*.

„ Past, भेलऊँ *bhēlah'ñ*.

„ Perfect, भेल की *bhel chhi*, or भेलऊँ अछि *bhēlah'ñ achh'*.

Conjunctive participle, भै कँ *bhai kā*, भै कै *bhai kái*.

Adverbial participle, होइतहिँ *hōitah'ñ*.

## CHAPTER XV.

### THE FORMATION OF ACTIVE AND CAUSAL VERBS.

§ 177. As in other *Gaudian* languages the neuter verb in Maithili can be made active, and the active verb, causal.

§ 178. The active verb is generally formed by adding ° पाव *áv* to the root, and the causal ° वाव *váv*, but there are many exceptions. The roots thus formed are then conjugated like the root पाव *páv*, the optional form of the root पा *pá*, 'obtain'. See § 167. Note,

The following are examples of the regular adoption of the rule.

NEUTER.	ACTIVE.	CAUSAL.
उठब <i>uthab</i> , to rise,	उठायब <i>utháëb</i> , to raise,	उठवायब <i>uth'váëb</i> , to cause to rise.



गिरब *girab*, to fall, गिराएब *girāēb*, to fell, गिरवाएब *gir'vāēb*,  
to cause to fell.

चढ़ब *charhab*, to ascend, चढ़ाएब *charhāēb*, चढ़वाएब *charh'vāēb*.

पकाब *pakab* to ripen, पकाएब *pakāēb*, पकावाएब *pak'vāēb*.

बजब *bajab*, to sound, to speak, बजाएब *bajāēb*, बजवाएब *baj'vāēb*.

लगब *lagab*, to be applied, लगाएब *lagaēb*, लगवाएब *lag'vāēb*.

पिघलब *pigh'lab*, to melt, पिघलाएब *pigh'ldēb*, पिघलवाएब *pighal'vāēb*

लटकब *lat'kab*, to hang, लटकाएब *lat'kdēb*, लटकवाएब *latak'vāēb*.

§ 179. Monosyllabic roots containing a long vowel, generally shorten it in the active and causal forms ; but unlike Hindī, the *guṇa* diphthongs ° ए-*e*, and ° ओ-*o*, are not shortened to their simple vowels ° इ-*i*, and ° उ-*u* respectively ; they are, instead pronounced short, like *ĕ*, & *ō*: thus :—

NEUTER.	ACTIVE.	CAUSAL.
जागब <i>jāgab</i> , to be awake,	जागाएब <i>jagāēb</i> ,	जागवाएब <i>jag'vāēb</i> .
बजब <i>bājab</i> , to speak,	बजाएब <i>bājaēb</i> ;	बजवाएब <i>baj'vāēb</i> .
भीजब <i>bhijab</i> , to be wet,	भिजाएब <i>bhijāēb</i> ,	भिजवाएब <i>bhij'vāēb</i> .
घूमब <i>ghūmab</i> , to go round,	घुमाएब <i>ghumāēb</i> ,	घुमवाएब <i>ghum'vāēb</i> .

But

डोलब <i>ḍolab</i> , to be shaken,	डोलाएब <i>ḍolāēb</i> ,	डोलवाएब <i>ḍol'vāēb</i> .
लेटब <i>leṭab</i> , to lie down,	लेटाएब <i>lēṭāēb</i> ,	लेटवाएब <i>lēṭ'vāēb</i> .

NOTE, that, unlike Hindī, monosyllabic roots, consisting of a consonant and a long vowel, do not form actives in ° ला *lā*, or causals in ° लवा-*l'vā*.

§ 180. The following are examples of monosyllabic roots of active verbs, which become doubly active and causal.

ACTIVE.	DOUBLY ACTIVE.	CAUSAL.	
देब <i>deb</i> , to give,	दिच्चाएब <i>didēb</i> ,	दिच्चवाएब <i>diavāēb</i> .	
धोखब <i>dhoab</i> , to wash,	$\left\{ \begin{array}{l} \text{धोच्चाएब } dhōāēb \text{ or} \\ \text{धोबाएब } dhōbāēb \end{array} \right\}$		धोच्चवाएब <i>dhōavāēb</i> .
पिखब <i>piab</i> , to drink,	$\left\{ \begin{array}{l} \text{पिच्चाएब } piāēb \text{ or} \\ \text{पिबाएब } pibāēb, \end{array} \right\}$		पिच्चवाएब <i>piavāēb</i> .
सीखब <i>sikhab</i> , to learn,	सिखाएब <i>sikhāēb</i> ,	सिखवाएब <i>sikh'vāēb</i> .	

Note also here,

जिखब <i>jiab</i> , to live,	जिच्चाएब <i>jidēb</i> ,	जिच्चवाएब <i>jiavāēb</i> .
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§ 181. Many neuter verbs with a short vowel in the root simply lengthen it to form the active, and form the causal regularly with ° वा-*vā* ; thus,

NEUTER.	ACTIVE.	CAUSAL.
काटब <i>kaṭab</i> , to be cut,	काटब <i>kāṭab</i> ,	काटवाएब <i>kaṭ'vāēb</i> .
गड़ब <i>garab</i> , to be buried,	गाड़ब <i>gārab</i> ,	गड़वाएब <i>gar'vāēb</i> .
मरब <i>marab</i> , to die,	मारब <i>mārab</i> ,	मरवाएब <i>mar'vāēb</i> .
Wanting	पालब <i>pālab</i> , to rear,	पालवाएब <i>pal'vāēb</i> .
Wanting	लादब <i>lādab</i> , to load,	लादवाएब <i>lad'vāēb</i> .
BUT,		
खुलब <i>khulab</i> , to be open,	खोलब <i>kholab</i> ,	खोलवाएब <i>khōl'vāēb</i> .

§ 182. The following are irregular.

NEUTER.	ACTIVE.	CAUSAL.
छूटब <i>chhūṭab</i> , to go off,	छोड़ब <i>chhorab</i> ,	छोड़वाएब <i>chhōr'vāēb</i> .
टूटब <i>tūṭab</i> , to be broken,	तोड़ब <i>torab</i> ,	तोड़वाएब <i>tōr'vāēb</i> .
फटब <i>phaṭab</i> , to be rent,	फाड़ब <i>phārab</i> ,	फाड़वाएब <i>phar'vāēb</i> .
अटब <i>aṭab</i> , to be stopped,	अड़ाएब <i>aṛāēb</i> ,	अड़वाएब <i>aṛ'vāēb</i> .

बिकाब *bikab*, or }  
 बिकाएब *bikáëb*, } to be sold, बेचब *bechab*, बेचवाएब *bëch'váëb*.  
 रहब *rahab*, to remain, राखब *rákhab*, राखवाएब *rakh'váëb*.

§ 183. Amongst others, the following verb takes the causal form, but does not use it in a causal, but only in an active sense ; the Causal form thus becomes an optional form of the Active.

## SIMPLE VERB,

## ACTIVE.

कहब *kahab*, to say,

{ कहाएब *kaháëb*, or  
 कहावाएब *kah'váëb*.

## CHAPTER XVI.

## COMPOUND VERBS.

§ 184. The compound verbs in Maithilí, do not range themselves under such a simple classification as we find in Hindí. We find the root appearing not only in its simple form, but in other modified forms, for the use of which it is difficult to give any definite rule. I shall adopt as far as possible the classification of Hindí grammars, and hence commence with

A. *Compound Verbs formed from the root, whether simple or modified.*

I. INTENSIVES. Examples are,

§ 185. (a) From the simple root;

खा जाएब *khá jáëb*, to eat up.

पि जाएब *pi jáëb* }  
 पि लेब *pi leb*, } to drink up.

हो जाएब *ho jáëb*, to become.

हो रहब *ho rahab*, to be.

हैड़ा देब *herá deb*, to lose

Note here a kind of passive formed with पड़ब *paráb*, to fall. Example,  
 मार पड़ब *már paráb*, to be beaten.

§ 186. (b) *From the modified root.*

पुकारि उठब *pukár' uthab*, to call out.

बनि जाएब *ban' jáëb*, to be made.

काटि डारब *kát' dārab*, to cut off.

राखि लेब *rākh' leb*, to lay by.

सूति रहब *sút' rahab*, to sleep on.

चलि जाएब *chal' jáëb*, to depart.

§ 187. II. POTENTIALS. Always formed from the modified root. Examples are,

चलि सकब *chal' sakab*, to be able to move.

बाजि सकब *bāj' sakab*, to be able to speak.

लिखि सकब *likh' sakab*, to be able to write.

देि सकब *dai sakab*, to be able to give.

लेि सकब *lai sakab*, to be able to take.

जाय सकब *jāë sakab*, to be able to go.

§ 188. III. COMPLETIVES. Sometimes formed from the simple, and sometimes from the modified root. Examples are,—

खा चुकब *khá chukab*, to have done eating.

देि चुकब *dai chukab*, to have done giving.

मारि चुकब *már' chukab*, to have done beating.

The foregoing modified form of the root, is really an additional form of the conjunctive participle, corresponding to the *Bangálí* conjunctive participle in °इया. Thus काटि *kát'* appears to correspond to the *Bangálí* काटिया *kátiyá*.

B. *Compound verbs formed with the Verbal Noun.*

§ 189. The following observations have been inserted here, although they might, perhaps, be more logically placed in the Chapter on Simple Verbs.

There are three forms of the Verbal noun. All these can be regularly declined like nouns, but, unlike nouns, they have an oblique form, differing from the nominative, to which the case terminations are attached.

(1.) The first form is that already given in this grammar, ending in ब *b*; as देख *dekhab*, "seeing." Its oblique form ends in बा *bā*, as देखा *dēkh'ā*\* *sā* "from seeing," देखाक *dēkh'bāk*, "of seeing," &c.

(2.) The Second form is made by substituting ल *l* for ब *b* in the first form, as देखल *dekhal*, oblique form देखला *dēkh'lā*. Its nominative or direct therefore generally, but not always (e. g. not in the case of जाए *jāēb* "to go") is the same as that of the Past Participle. Sometimes, however, in the case of irregular verbs, the form of the Past Participle is used by the ignorant instead of the real form of the verbal noun. Thus, the proper form of this variety of the verbal noun of the verb जाए *jāēb* "to go" is जाएल *jāēl*, but the vulgar sometimes say गेल *gel*, which is the form of the Past Participle. In the case of verbs whose roots end in आ *ā*, the observations in § 168 (note) apply; so that we find forms like पावल *pāval*, and पैला में *pailā mē*, beside forms like पाएल *pāēl* and पैला *pailā*.

(3.) The third form of the verbal noun does not occur in the direct form at all. It is only found in the oblique form, which is made by adding अ *a* or ऐ *ai* to the root. Thus Acc. Sing. देख के *dekha* (not *dekh*) *kē*, or देखे *dekhāi* *kē*: and so on. The final ऐ *ai* is pronounced short thus *dekhāi* and does not affect a previous long vowel; cf. § 148. and § 167 (note). Thus we have the verbal noun पठावे *paṭhāvāi*, while the Present Participle in the Present tense is पठवे (ही) *paṭhavai* (*chhi*) of पठाए *paṭhāēb*, "to send". When the root of the verb ends in आ *ā*, this form of the verbal nouns ends either in आवे *āvāi* as above, or in ऐ *ē*, as जाए *jāē*, पाए *pāē*. In irregular verbs, as in the second variety, the vulgar use forms connected with the past participle, instead of the regular ones, as मुड़े *muḍi*, instead of मरे *marāi* from मर *marab*, "to die."

\* See addenda.

§ 190. I. DESIDERATIVES, which are formed in two ways.

(a) By the phrase इच्छा अस्ति *ichchhá achh'* meaning "there is a desire" following the genitive of the first form of the verbal noun in च *b*.

(b) By the accusative, genitive, or simple oblique third form of the verbal noun with the verb चाहव *cháhab*, to wish :— Examples—

(a) देखनाक इच्छा अस्ति *dèkhabák ichchhá achh'*, there is a desire of seeing, *i. e.* I wish to see.

With this phrase, compare the Bangálí, देखिबार इच्छा अस्ति *dekhibár ichchhá áchhi*.

(b) हम देख केँ चाहैछी *ham dekha kē chahaichhī*, I wish to see.

ओ बाज चाहैअस्ति *o bája chahaiachh'*, he wishes to speak.

घड़ी बाजै चाहैअस्ति *gharī bájañ chahaichhal'*, the clock was about to strike.

ओ जाय चाहैअस्ति *o jáë chahaichhath'*, he wishes to go.

ओ मरै (vulgarly मुरै) चाहैत अस्ति *o marāñ (vulgarly murāñ) chahait achh'*, he is at the point of death.

एहि पोथी केँ पढ़क चाहै *ēh' pothī kē parhak chāhī*, one should read this book.

तोहरा ओतय जाएक (or जाय or जाय केँ) चाहै *tōh'rá otay jáëk (or jáë or jáë kē) chāhī*, you should go there.

§ 191. II. PERMISSIVES are also formed from the third form of the verbal noun. Examples are ;—

जाय देब *jāë deb*, to allow to go.

कहै देब *kahāñ deb*, or

कह देब *kaha (not kah) deb*

} to allow to speak.

ओ ओकरा खाए देलकैक *o ôk'rá khāë dēl'kaik*, he allowed him to eat.

§ 192. III. ACQUISITIVES, are also formed from the same form.  
Example.

ओ उठै नहिँ पाबयि *o uthāi nah'ñ pābath'*, do not let him rise.

§ 193. III. FREQUENTATIVES, are formed with the direct form of the second variety of the verbal noun in ल. Examples.

आएल करब *āēl karab*, to come frequently.

कैल करब *kāil karab*, to do frequently,

ओ कहल करैअछि *o kahal karaiachh'*, he speaks frequently

ओ जाएल करैअछि *o jāēl karaiachh'*, he goes frequently.

§ 194. IV. INCEPTIVES. In Maithilī these are formed with the oblique form of the third variety of the verbal noun. Examples are

कह लागब *kaha* (not pronounced *kah*) *lāgab*, to begin to speak.

दीअ लागब *dīa lāgab*, to begin to give.

मारै लागल *mārāi lāgal*, he began to beat.

बाघ खाए लागल *bāgh khāē lāgal*, the tiger began to eat.

C. Compound verbs formed from the present participle.

These are, as in Hindī, Continuatives and Staticals. Examples are ;—

§ 195. I. CONTINUATIVES.

लिखैत जाएब *likhait jāēb*, to continue writing.

पढ़ैत जाएब *parhait jāēb*, to continue reading.

बोलाईत जाएब *bōlait jāēb*, to continue speaking.

जाइत रहब *jāit rahab*, to continue going.

पवैत आएब *pavait āēb*, to go on finding.

पानि बहैत जाइअछि *pāni bahait jāiachh'*, the water keeps flowing away.

नदी केर धार बहैत रहैअछि *nadī ker dhār bahait rahaiachh'*, the stream of the river keeps flowing on.

§ 196. II. STATICALS.

कनैत चलब *kanait chalab*, to go along crying.

गवैत आएब *gabait āēb*, to come singing.

एक स्त्री गवैत अवैअछि, *ek strī gavait avaiachh'*, a woman was coming singing.

§ 197. D. Other compound verbs.

I. The following idiom with the Past Participle, making quasi statical verbs may be noted,

पानि बहल जाइत अछि *pāni bahal jāit achh'*, the water keeps flowing away.

एक बाघ पड़ल फिरैअछि *ek bāgh paral phiraiachh'*, a tiger was prowling about.

In connection with this note that the phrase चला जाना *chalā jānā*, "to go away", so common in Hindī, has no counterpart in Maithilī, the Intensive compound being used instead.

II. The Maithilī equivalent to the Hindī ले आना *le ānā*, to bring, -is आनब *ānab*, and to the Hindī ले जाना *le jānā*, to take away, is the anomalous लेने जाएब *lenē jāēb*.



## PART IV.

## INDECLINABLES.

## CHAPTER XVII.

## ADVERBS, PREPOSITIONS, AND CONJUNCTIONS.

§ 198, Henceforth I shall not transliterate. It was necessary to do so in the case of verbs, but Indeclinable words, as a rule, show their own pronunciation.

The following lists of ADVERBS have been collected.

## § 199. I. ADVERBS OF TIME.

एखन	<i>Now.</i>	सबेर	} <i>Early, at dawn.</i>
तखन	} <i>Then.</i>	प्रातःकाल	
तहिआ		अबुख	
कखन	} <i>When?</i>	भोर	} <i>Perhaps, some-times.</i>
कहिआ		कदाचित	
जखन	} <i>When.</i>	कदापि	
जहिआ		कहिओ	} <i>At last.</i>
आइ	<i>Today.</i>	निदान	
काबिह	<i>Yesterday, tomorrow.</i>	अन्त	} <i>Often.</i>
आइ काबिह	<i>Now-a-days.</i>	अन्तकाल	
परस	<i>The day before yesterday, or the day after-tomorrow.</i>	बेरिबेरि	} <i>Quickly.</i>
		बारंबार	
प्रतिदिन	} <i>Every day.</i>	शीघ्र	} <i>Instantly.</i>
अनुदिन		तारकाल	
सभदिन		तत्क्षण	} <i>Afterwards.</i>
सदा	} <i>Always.</i>	पश्चात्	
सबदा		पाछा	} <i>Again.</i>
नित	<i>Continually.</i>	फेरि	
		एकबेरि	<i>Once.</i>

## § 200. II. ADVERBS OF PLACE.

एतय	<i>Here.</i>	तेनर	<i>Thither.</i>
अीतय	<i>There.</i>	सगपास	<i>On all sides.</i>
कतय, कहाँ	<i>Where ?</i>	समीप	<i>Near.</i>
जतय, जहाँ	<i>Where.</i>	एहिकात	<i>On this side.</i>
ततय, तहाँ	<i>There.</i>	ओहिकात	<i>On that side.</i>
एनर	<i>Hither.</i>	सर्वष	} <i>Everywhere</i>
ओनर	<i>Thither.</i>	सभठाम	
केनर	<i>Whither ?</i>	पार	<i>Across.</i>
जेनर	<i>Whither.</i>	निकट	<i>Near.</i>

## § 201. III. ADVERBS OF MANNER.

अकस्मात्	} <i>Accidentally.</i>	वृथा	} <i>In vain.</i>
अचक मेँ		बर्थ	
अति	<i>Very.</i>	नाहक	
एथक	} <i>Separately.</i>	एना	<i>Thus.</i>
पाराक		कोना, कोन तरहेँ	<i>How ?</i>
भाटपट	} <i>At once.</i>	जेना, जैँ तरहेँ	<i>As.</i>
भाटद		तेना, तैँ तरहेँ	<i>So.</i>
तथापि	} <i>Nevertheless</i>	सत्य	<i>Truly.</i>
तैओ		सहज, सहजेँ,	} <i>Gratis.</i>
यद्यपि	} <i>Although.</i>	सहज मेँ	
जैओ		इत्यादि, इत्थादि,	<i>Etcetera.</i>

## § 202. IV. ADVERBS OF AFFIRMATION AND NEGATION.

हाँ *Yes.*निश्चय *Certainly.*निस्सन्देह *Doubtlessly.*अवश्य *Necessarily.*नहीं } *No, not.*न } *No, do not.*

## § 203. The following are examples of COMPOUND ADVERBS.

कहिबो कहिबो *Sometimes.*कोर कतऊ *Elsewhere.*नऊँ नऊँ } *Gently.*कतहु नहिँ *Nowhere.*

सुखे सुखे }

एतय धरि *Hitherto.*एखन धरि *Till now, yet.*नहिँ तँ *If not, else.*कहिबो धरि } *Till when?*कहिबो न कहिबो *Sometime*कखन धरि } *How long?**or other.*कहिबो नहिँ *Never.*कतहु न कतहु *Somewhere*दुनुदिश *On both sides, all**another.**round.*जखन न तखन *now and then.*एहन कोहन *Indifferently.*एना नें एना *Somehow or*जौं कहिबो *Whenever.**other.*

§ 204. The following are examples in which adverbs take the signs of cases after them.

एखनुक बेरि नीक हैक *Now is the best time. (Lit. The time of now is good).*तहिबो सँ आइ भेट भेल अछि *I have not seen you since then till today. (Lit. From that time today a (first) meeting has occurred.)*निदान कँ ऐलाह *At last he came.*

अन्तकाल में आन भेलेन्हि *At length he came to his senses.*

आ आइ केँ काल्ह कहैत छथि *He puts off from today to tomorrow. (Lit. He calls tomorrow today.)*

#### PARTICLES OF EMPHASIS.

§ 205. These are ई and ही or हीँ, *only, even*, and ओ and ऊ or ऊँ, *also, even*. They are always used enclitically, and when any of them is added to a word ending in आ, that आ is omitted. Examples, हमरी *mine only* (हमर + ई), or *me only* (हमरा + ई); हमरी or हमरऊँ *mine also, or me also*. उत्तर, *a reply*, उत्तरी, *even a reply*. अपनऊँ, *even one's own*.

#### PREPOSITIONS.

§ 206. The following is a list of the more usual Prepositions.

आगाँ <i>Before.</i>	साक्षात <i>Before.</i>
पाछाँ <i>Behind.</i>	लेल <i>For, on account of.</i>
ऊपर <i>Above.</i>	बिनु, बिनाँ <i>Without, Except.</i>
नीचाँ <i>Beneath.</i>	बाहर <i>Out.</i>
भीतर <i>Within.</i>	संग <i>With.</i>
संमुख } सोभाँ }	<i>Facing.</i>

The above all govern the genitive case.

#### CONJUNCTIONS.

§ 207. The following are the more useful.

आबोर or ओ <i>And.</i>	की...की <i>Either...or.</i>
कि <i>That.</i>	परंतु <i>But.</i>
ओ <i>Else, even.</i>	योँ <i>If.</i>
तँ <i>Then.</i>	

§ 208. INTERJECTIONS, see § 24. Others as in Hindi.

## ADDENDA ET CORRIGENDA.

### INTRODUCTION.

I withdraw the remarks on Page 2 concerning the tract over which Maithilī is spoken. In Champāran a form of Bhojpūrī is spoken, with a strong Maithilī tendency, but not sufficiently strong to entitle me to class the language as a sub-dialect of the latter. We must therefore deduct the figures for Champāran from the foot note, but at the same time we must add the figures for the whole of South Munger and South Bhāgalpūr, for the Barh Subdivision of Patna, and for part of Purnīyā, where subsequent investigations have shown me that Maithilī in greater or less purity is spoken.

The corrected figures, therefore, for the foot note will run as follows.

Muzaffarpūr	...	...	...	23,15,267
Darbhanga	...	...	...	21,03,337
Munger	...	...	...	18,16,894
Bhāgalpūr	...	about	...	20,00,000
Arariā Sub-division of Purnīyā	...	...	...	3,05,040
Barh	„	Patna	...	2,47,076
TOTAL,				87,87,614

§ 5. This Grammar went to the Printer more than a year and a half ago. When the manuscript was despatched, with the exception of Mr. Beames' notes on the Bhojpūrī dialect there was no other philological work from which I could obtain any help regarding the Bihār dialects. Under the circumstances, I purposely avoided mentioning certain facts which I had noticed, but which, mistrusting my own uncorroborated ear, I thought demanded consideration and reflection before stating. One of these, thanks to Dr. Hœrnle's Gaudīan Grammar, has since become one of the commonplaces of Eastern Hindī Grammar. I allude to the existence of the short vowels *ē*, *ō*, *āi*, and *āū*. These vowels have no symbol in the alphabets of Bihār, being represented like their long congeners as follows; ए *e* or *ē*, ओ *o* or *ō*, ऐ *ai* or *āi*, औ *au* or *āū*. The fact is, that just as the simple

vowels have each a short and a long form viz: *a* and *á*, *i* and *í* &c, so also the diphthongs have each a short and a long form, viz: *ē* and *e*, *ō* and *o*, *āi* and *ai* and *āu* and *au*. Instances of these short diphthongs will be found in § 167 (note); and as diphthongs are liable to exactly the same rules as regards shortening as the simple vowels, the rules in § 148 apply to them also. Hence, subsequently to § 167, I have marked short diphthongs wherever they occur. Note that the words एहि, this, and ओहि, that, (§§ 85 & 86) are pronounced *ēh'* and *ōh'*.

The rules as regards shortening of vowels and diphthongs in verbal inflections have been given by me in § 148; but another important rule, first given by Dr Hœrnle, for the shortening of vowels and diphthongs in words other than verbs, must be given here. As adapted to this Maithili Grammar it is as follows:

(1) As regards आ *á*, this vowel is always shortened if it comes in the antepenultimate syllable or earlier in a word. Thus in the word चाउर *cháur*, rice, the *á* is long, because *á* is only in the penultimate syllable; but the longer form (see § 17) is चाउरआ *chauruá* (or contracted चौरआ *chauruá*) in which the *a* is short, as it is in a syllable earlier than the antepenultimate. Again there is रामा *Rámá* a proper name, in which the first *á* is long, but in the vocative it is रमवा *ram'vá*, in which the first *a* is shortened, it being in the antepenultimate syllable.

(2) As regards other vowels and diphthongs they are liable to be shortened in the antepenultimate only if a consonant, which is not euphonic य *ya* or व *wa*, follow. If, however, in a syllable earlier than the antepenultimate, they are liable to be shortened no matter whether a consonant or a vowel follow. Thus ओ *o*, this, makes its genitive ओकर *okar*, with a long *o*, but its accusative is ओकरा *ōk'rá* with a short *ō*, as this *ō* falls in the antepenultimate and is followed by a consonant. So also the *ē* in नेनिआ (see § 34) *nēniá* is short.

In counting syllables for applying this rule, it must be remembered that a final silent consonant (see § 7) must not be counted a syllable, as it is counted in § 148. Thus ओकर *okar* is only two syllables, while ओकरा *ōk'rá* is three syllables.

There is only one exception to this rule,—it is that the final syllable ऐ *ē* of the instrumental case is not considered as part of the word, but as a separate word. Hence we have पानिऐ *pániē*, and not पनिए *paniē* with the *a* short. The word, however, though written *pániē* is pronounced *paniē* with the *a* short.

§ 70. An optional form of the instrumental singular of *इ* *i*, "this", is *ऐ*. I have not met any corresponding form for *ओ* *o*, "that".

§ 85. For *एह* *ēh*, *एह* *ēh* and *ऐह* *āh* are sometimes used.

§ 86. Similarly for *ओह* *ōh*, we find *ओह* *ōh*, and *औह* *āūh*.

§ 104. NOTE, as to spelling, that verbal forms containing *ऐ* *ai*, are frequently written with *अइ* *ai*. Similarly verbal forms in *औ* *au* are frequently written with *अउ* *au*. So that *देखैत* *dēkhait* is sometimes written *देखइत* *dēkhait*, and *देखौ* *dēkhau*, sometimes *देखअउ* *dēkhiau*.

In poetry *ऐ* *ai* when final is frequently written *अय* *ay*: e.g. *देखिए* *dēkhiai* is written sometimes *देखिअय* *dēkhiay*.

§ 111. I have omitted a common form for "he is", *अहि* *ah*. No other forms from this root are, so far as my experience goes, in use.

§ 117. Add present participle *अहैत* *achhait* "existing"

§ 132. The forms of the prospective conditional may also be used for the imperative, and *vice versa*.

In poetry the prospective conditional is very commonly used as a simple present. When this is the case, the third singular non-honorific may have also the following additional forms, *देख* *dekh*, *देखे* *dekhe*, *देखु* *dekh'*, *देखै* *dekhai* (or *देखय* *dekhaiy*), and *देखऐ* *dēkhaai*. So also in intransitive verbs.

§ 133. 3rd Future Hon.—An optional form for this person is *देखथु* *dēkhat'h*, frequently, however, written *देखतह* *dēkhat'h*.

§ 167. *Past Tense*.—The use of the diphthongs *ai* and *au* in this tense is regulated by the following rules.

(1) Transitive verbs (including causals) generally take *au*, and so also does *गाएब* *gāēb*, "to sing". Hence we have in the first person *पौलह* *paulah' n*, "I obtained", *गौलह* *gaulah' n*, "I sang", *चढ़ौलह* *charhau' n*, "I caused to ascend". The past participles of these verbs are *पौलल* *pāōl*, *गौलल* *gāōl*, and *चढ़ावौल* *charhāōl*. The principal exception which I have met is the verb *खाएब* *khāēb*, "to eat", which makes its past tense *खैलह* *khailah' n*, and its past participle *खाएल* *khāēl*: the form *खावौल* *khāōl*, I have, however, met, once or twice, though said to be incorrect.

(2) Intransitive verbs as a rule use the diphthong *ai*. Thus *अघाएब* *aghāēb*, "to be satiated", *past part.* *अघाएल* *aghāēl*, and its 1st pers. past, *अघैलह* *aghailah' n*, "I was satiated", so also *अबड़ल* *ghab' rāēl*, "confused", *आएल* *āēl*, "come", and *अड्डल* *har' bārāēl*, "agitated", from the intransitive verbs *अघाएब* *ghab' rāēb*, *आएब* *āēb*, and *अड्डल* *har' bārāēb* respectively.

§ 189-3. The verbal noun (oblique form in *ऐ* *āi*) of the verbs *देब* *deb*, to give, and *लेब* *leb*, to take, inserts an *म्* *m*, thus, *देमै* *demāi*, *लेमै* *lemāi*, *gen.* *देमैक* *demāik* &c. Verbs whose root ends in *इ* *i*, insert a *ब* *b* in this form: E.g. *पिबै* *pibāi* from *पिब* *piab*, to drink.



# Sec 34 APPENDIX No.1.

Table showing the various alphabets used in Mithila.

Devn. Nāgri.	Kayathī.	Maithilī.	English Transliteration.	Devn. Nāgri.	Kayathī.	Maithilī.	English Transliteration.
अ	शा	आ	a	अ	८	अ	n
आ	शा।	आ	a	उ	८	उ	t
इ	५	उ	i	उ	८	उ	th
उ	५	उ	i	उ	८	उ	d
ऊ	६	ऊ	u	आ	८	आ	dh
ऋ	७	ऋ	u	त	८	त	n
ॠ	७	ॠ	u	थ	८	थ	t
अः	७	अः	ri	द	८	द	th
इः	७	इः	ri	ध	८	ध	d
उः	७	उः	ri	न	८	न	dh
ऋः	७	ऋः	ri	प	८	प	n
ॠः	७	ॠः	ri	फ	८	फ	ph
अः	७	अः	ri	ब	८	ब	h
इः	७	इः	ri	भ	८	भ	bh
उः	७	उः	ri	म	८	म	m
ऋः	७	ऋः	ri	य	८	य	y
ॠः	७	ॠः	ri	र	८	र	r
अः	७	अः	ri	ल	८	ल	l
इः	७	इः	ri	व	८	व	veru
उः	७	उः	ri	श	८	श	s
ऋः	७	ऋः	ri	ष	८	ष	sh
ॠः	७	ॠः	ri	स	८	स	s
अः	७	अः	ri	ह	८	ह	h

\* The semi vowel ण is not used by Kayasīhs in writing Maithilī, the vowel इ being substituted for it.





*See § 4. APPENDIX N<sup>o</sup> 1.*

*A Sanskrit Sloka written in the three characters  
of Mithilā...*

उद्गमाश्चात्मीयताविहमिदमेवास्मद्वृष्यते • ॥  
दयानुरूपियत्कृशोनास्मद्भुः खंजिहीर्षति ॥१॥

अस्माश्चात्मीयताविहमिदमेवास्मद्वृष्यते •  
दयानुरूपियत्कृशोनास्मद्भुः खंजिहीर्षति ॥१॥

*The Kayathī character is not adapted for writing  
Sanskrit. It has no form for short medial i, and  
has no semivowel ya.*

अस्माश्चात्मीयताविहमिदमेवास्मद्वृष्यते • ॥  
दयानुरूपियत्कृशोनास्मद्भुः खंजिहीर्षति ॥१॥

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## APPENDIX II.

The following is the Parable of the Prodigal Son, in three Languages, Hindi, Maithili, and Bangālī. The three versions are in parallel columns, and correspond as much as possible line for line.

### Hindi.

फिर उसने कहा किो मुझसे दो पुत्र हैं।  
उनमेंसे कुछने पितासे कहा है पिता सम्यगनिर्देशे

ओ मेरा बेटा बीस बीस ही तुम्हें दीजिये, तब उसने  
उनको अपनी सम्यक्ति बाँट दिई। बहुत दिन  
नहीं होते कि कुछका पुत्र सब कुछ एकठा करके  
दूर दैस चला गया और बाबा' सुपनमें दिन बिताते

हुए अपनी सम्यक्ति लड़ा दिई। जब वह सब कुछ  
उठा चुका तब उस दिनेमें कहा। बाबाल पहा  
बीस बड़ बेटाओ की गया। बीस बड़ जाके उस  
दिनेके निवासियोंमें एकके यहां' राखने लगा  
जिसने उसे अपने बेटोंमें रख करकेकी मंजूर।

बीस बड़ उन बीसोंमेंसे जिन्हें दूध खाते थे  
अपना पैठ भरने बाबदा या बीस की नई'   
उसकी कुछ देता था। तब उस पैठ दूधा बीस  
उसने कहा मैं पिताके कितने मजदूरीकी भोजन  
है अधिक टोटी टोटी है और मैं' सुखमें मरता हूँ।  
मैं' उसके अपने पिता दास जाके'ना बीस उस  
से कहा है पिता मैंने स्वर्गके विरह बीस पाप  
के साथ पाप किया है। मैं फिर आपका पुत्र  
कहाजने योग्य नहीं हूँ' सुने अपने मजदूरोंमेंसे  
एकके समान जोजिये। तब वह उसके अपने  
पिता दास कहा पर वह दूरी थी कि उसके  
पिताने उसे देखके दया कि बीस दीवके  
उसके लहनें बिछटके उसे मरू। पुत्र ने

उससे कहा है पिता मैंने स्वर्गके विरह बीस  
आपके साथ पाप किया है बीस फिर आपका  
पुत्र कहानेके योग्य नहीं हूँ' परन्तु पिताने

अपने दासोंसे कहा उसने उसका सब निवासके  
उसके पहिनाबी और उसके हाथमें पैसोंकी बीस  
पारमें लूते पहिनाबी। बीस मोटा बहू, जाके  
सारा बीस उस खाते बीस बान्द करे।  
कोकि वह सेवा पुत्र मरू था फिर जीया  
है बीस या था फिर पिता है, तब ने  
बान्द करके लगे। उसका मोटा पुत्र बेटोंमें

बा बीस जब वह पाते हुए घरके निकट पहुँचा  
तब बाबा बीस भाषका शब्द सुना। बीस  
उसने अपने सेवकोंमेंसे एककी अपनी  
पास बुलाके कहा यह क्या है। उसने उससे  
कहा आपका भाई पाया है बीस आपके  
पिताने मोटा बहू, मारा है इसविषये कि  
उसने कहा था पाया है। परन्तु उसने जोप किथा  
बीस मोतर जाने न बाबा इसविषये उसका  
पिता बाबा था उसे मनाये लगा। उसने

पिताकी उत्तर दिधा कि देखिये मैं' इतने  
नरसेसे आपकी सेवा करता हूँ बीस कभी  
आपकी भाखाकी उल्लंघन न किया बीस  
आपने मुझे एक एक सेवा भी न दिया कि

मैं' अपने मित्रोंके संग बान्द करता। परन्तु

आपका वह पुत्र भी मेझाओंके संग आपकी  
सम्यक्ति ला गया है जो' की बाबा सी' की  
आपने उसके किसे मोटा बहू, मारा है।  
पिताने उससे कहा है पुत्र तू वहा मेरे सेव  
है बीस जो कुछ करता है सी सब तेरा है। परन्तु  
बान्द करना बीस हर्षित होना लजित

कोकि वह सेवा मेरा मरू था फिर जीया है  
बीस या था फिर पिता है।

### Maithili.

फिर ओ कहलबीनि किओ मनुष्य के दूर वेठा रहैनिह।  
बीसमेंसे बाटका भापस कहलक ओ बा' सम्यगनिर्देशे सं

जे हमर भाव हो से हमरा दिख। तबन ओ  
हुनका आपन सम्यक्ति बाँटि देलबीनिह। बहुत दिन  
नहिं बितल ओ बाटका वेठा समकिह एकठा के कहूँ  
दूर दैस चबनेल बाओर ओते सुपनमोमें दिव बितवैत

अपन सम्यक्ति उठा देलक। अथन ओ सब किहु  
उठा चुकल तबन बीस दिनेमें बहुत बकाल पड़बैक  
बाओर ओ दुखित भैनेल। बाओर ओ जाके बीस  
दिनेक निवासो समसे एक बाटो केते रहैलायल  
ओ बाओर आपदा सेलसमें सुख चराये निमित्त पड़ोसके।

बाओर ओ बीस कीमति समसे जे सुख बायत बने  
अपन पैठ भरै बायत हल बाओर के ओ नहिं  
बीसका किहु देखै। तबन ओकरा बैतक भैले बाओर  
कहलक हमरा आपक कौनक बनिहार समसे बायल  
है अधिक टोटी होइके बाओर हम सुखमें मरैको।  
हम उपरिसे अपना भापक सब आपन बाओर हुनका  
सं कहनैनि ओ बा' हम स्वर्गके विरह बाओर अपनेक  
अथय पाप केने। हम फिर अपनेक वेठा  
कहावैक सोचा नहिं ओ हमरा अपन बनिहार समझिमें  
एकल बराबर कैलजाओ। तबन ओ उपरिसे अपना  
भापक समीप चलल परन्तु ओ कराँकिह हल ओ ओकर  
बाबा ओकरा देखिके दया कैलबीनि बाओर दीवके  
ओकरा गरासे उपरिसे ओकरा पुन्या सेलबीनि। वेठा

हुनका कहलबीनि ओ बा' हम स्वर्गके विरह बाओर  
अपनेक अथय पाप केने अथि बाओर फिर अपनेक  
पुत्र कहावैक सोचा नहिं ओ। परन्तु भाप

अपना बहिनका समसे कहलनिह जे समसे उसका सब बहाराके  
हिमका पहिराव बाओर हिमका हाथमें पौटी बाओर  
पायसे पनही पहिरावह। बाओर मोटा बाबा आपन  
भाप बाओर हम बाबे बाओर बान्द करी।  
किरेण तँ ई हमर वेठा सुख हल फेरि ओउल  
अथि कैदएल हल फेरि भेटल बहिन, तबन ओ सोचनि  
बान्द करै लनबाह। बीकर जैठ वेठा बैतमें

हले बाओर लखन ओ बैतल चबैत घरक समीप पहुचल  
तबन बाबा बाओर भाषक शब्द सुनलक। बाओर  
अपना मीक समझिमेंसे एकके अपना  
संग बलाके पुकलके ई की गिहै। ओ हुनका सं  
कहलबीनि अपनेक भाप आपल कथि बाओर अपनेक  
भाप मोटा बाबा मारलनिह अथि ई हुन ओ

हुनका पैठ भरिने बाओर अथि। परन्तु ओ हुनका कैलबीनि  
बाओर मितरी कैलक इच्छा नहिं कैलनिह ई हुन हुनक  
भाप बाओर आपन हुनका मनाये लनबाह। ओ

बापसे उत्तर देखनिह ओ देखै हम एतेक  
नरसेसे आपकी सेवा करैओ बाओर कथिओ  
अपनेक भाषाके उल्लंघन नहिं कैल बाओर  
अपने हमरा कथिओ पाठिओ नहिं दैल ओ

हम अपना मित समक संग बान्द करितह'। परन्तु

अपनेक ई वेठा सं मेझा समझिक संग अपनेक  
सम्यक्ति आप मेल अथि जेहि आपल तेहि  
अपने ओकरा निमित्त मोटा बाबा मारल बहिन।  
भाप हुनका कहलबीनिह ई बाकल जोह ददा हमरा सं  
हल बाओर जे किहु हमर अथि से होहर बिल। परन्तु  
बान्द करल अथि फेर उचित हल

किरेक तँ ई होहर भाई सुख हल फेरि ओउल अथि  
कैदएल मेल हल फेरि भेटल बहिन।

### Bangālī.

जिनि बारकी कथिमें, एक अन्तर दूर पुत्र बिल,  
ताहादेर मने कथि पुत्र पिताके कहिल, है पित, सम्य-  
गनि

है भेन आपन पाद, ताहा देवी; ताहाते पिता  
ताहादेर जने निज सम्यक्ति भिगाव करिल। बल दिन  
पर सेर बनिज पुत्र समक पन एकत्र कायिा लहरा  
दूरदेसि भ्रष्टान करिल; बार तयाय मनेर नन बाबचर  
करत

निज सम्यक्ति लहराव दिख। ताहार सबल  
स्य इरले पर सेर देसि प्रमल दुमिच इरल,  
ताहाते से कट पाइते भागिल। तबन से जाइया लह-  
देवीय ओ पीरर चरुजीनी इरल;  
सै दाहाके भ्रष्टपाल चराइते आपन तातुके भाडाइया  
दिल;

तयाय से भ्रष्टर काय गँडीहारा  
उदर पूर करिते बाकाया करिल, किनु कैह  
ताहाते दिव ना। चरुजे से मने मने बैतना पाइया  
कथिल, भाबार पिताक कत बैतनयाओ दास बावेर  
बाइक पाइके किनु आपन एखाने भुजाय मरितेकि।  
आमि उठिया आपन पितार निकटे गिया  
बलिह, है पित, खरेर बिरहे एरे तोमार  
साचाते आमि पाप करियाकि, तोमार पुत्र  
बलिवा निष्ठाक, इद्वारा ओमा बार नहि, तोमार  
बैतनयाओ दावेर मत बावके राख। परे से उठिया आपन  
पितार निकटे गमन करिल; ताहाते दूरे बाकिने ताहार  
पिता ताहाके देखिते पाइया कथ्यामिह इरल, एरे दीविया  
मिया ताहार गला भरिया ताहाके मुन्नन करिल। तबन  
पुत्र

ताहाके कहिल, है पित, खरेर बिरहे ओ  
तोमार साचाते आमि पाप करियाकि, तोमार  
पुत्र बलिवा निष्ठाक इद्वारा ओमा बार नहि। किनु  
ताहार पिता

दाइयके भाषा दिख, समीकन परिकट आपनया  
हाइके चराओ, एरे इद्वारा हले चरुजीनी ओ  
पाये पाइका देवी। बार इह पुत्र बाहुटी आपनया  
मार; भामार भोजन करिया आमीद प्रसीह करि।  
कीहुकल भामार एर पुत्र मत इद्वारा पुनर्गमित इरल,  
एरे हायाक इद्वारा पुनर्गमित इरल। ताहाते ताहार  
आमीद प्रसीह करिते भागिल। तान्काते ताहार ओउ पुत्र  
बैने

कथि, परे आनिने भांतिने बाटीर निकटे उपखिल इद्वारा  
भाप ओ लरेर हन्ड डगिते पाइया।  
दाइदेर एक जनेके  
हाया निष्ठावा करिल, इद्वारा भाव कि' है ताहाके  
बलिह, तोमार भाता बाधिवाके, एरे तोमार  
पिता ताहाके सुख करीरे प्राद होवाते

इह पुत्र बाहुटी मारियाकि। ताहाते से कुछ इद्वारा  
मिनर जाइते बसमत इरल; तबन ताहार  
पिता बाहिने आपनया ताहाके साध्यायामन करिते  
भागिल।

किनु सं पिताके उत्तर करिह, देख, पत  
नकाउमि आमि भांतिने दास बाकि, कथनी  
तोमार भाषा लखन करि नाइ, तयापि  
आमि जेन निज निमगणेर साङित आमीद प्रसीह करि  
पारि,

एर जने एक बारकी एकटी कागलक आमाके दिची नाइ,  
किनु

तोमार है जे पुन मेझादेर संनि तोमार  
सम्यक्ति भावरा कैलियाके, सै बाधिवाभाज  
ताहारर निमित्त इह पुत्र बाहुटी मारिया।  
तबन पिता कहिल, बल, तुमि सगत भामार संनि  
कथि, बार भामार भेनखर तोमार। किनु  
भामारिद आमीद प्रसीह कर ओ भाडादिह होवा उचित  
है,

काच तोमार है भाता मत इद्वारा पुनर्गमित इरल,  
एरे हायाक इद्वारा पुनर्गमित इरल।



## E R R A T A.

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In spite of great care, the following errors of the press, which are owing to the difficulty experienced by the printer in printing an entirely foreign language, have been detected. The necessary corrections should be made, as some are important. They are printed on one side only of the paper so that each correction can be cut out and pasted in the proper place in the body of the work.

		FOR	READ.
P. 5	L. 2 from bottom	Bengálí	Bangálí.
„ 7	„ 3 from top	ई	ई*
„ 16	„ 3 from bottom	हा	हौ
„ „	Foot Note	Usually	Usually*
„ 20	The last three lines should be		
S.	चिरंजीविन् <i>chirañjivín</i>	{	चिरंजीविनी <i>chirañjibiní</i> .
M.	चिरंजीवी <i>chirañjibí</i>		चिरंजीबिनि <i>chirañjibiní</i> .
or	चिरंजिव <i>chirañjib</i>		or चिरंजीबि <i>chirañjibí</i> .
		long- lived.	
P. 21	L. 2 from bottom	<i>máná</i>	<i>mányá</i>
„ 22	„ 2 from top	( <i>suddh</i> )	( <i>s'uddh</i> )
„ 23	„ 5 „	which is	which is not
„ 24	„ 19 „	तोंह	तोंह
„ „	„ 23 „	गुरुष	गुरुष
„ 27	Foot Note	तोंह	तोंह
„ 32	1	जीकनि	जोकनि
„ 36	4 from bottom	<i>janika</i>	<i>janiká</i>
„ 43	11 from top	<i>saah</i>	<i>sabh</i>
„ „	6 from bottom	<i>kí</i> ? what,	<i>kí</i> , what ?
„ „	Last line	and कौ <i>kí</i> , what ?	कौ <i>kí</i> , what ? and कौ <i>keo</i> , any one, some one.



P. 44 L. 5 from top *omit* केओ *keo*, any one, some one, becomes  
कोनो *kono*.

„ „ „ 9 after “कोन *kon*” insert “and केओ *keo*, any one,  
some one, under similar circumstances  
always becomes कोनो *kono*.

	FOR	READ.
„ 45 „ 5 from top	lotá	lotá
„ „ „ 16 „	amot	amot
„ 46 „ 2 from bottom	Likenses	Likeness.
„ „ „ „	like what	like what?
„ „ „ „	like the same	like that.
„ „ Last line	how much	how much ?
Numerals. pp. 47—49.		

२० बीस	२० बीस
२४ चौबीस	२४ चौबीस
२६ छब्बीस	२६ छब्बीस
६४ चौंसठि	६४ चौंसठि
६५ पौंसठि	६५ पौंसठि
६५ पंचानवे	पंचानवे
६८ अठानवे	अठानवे

P. 50 L. 15 & 16 from top	section	chapter
„ „ „ 6 from bottom	it has	the verb has
„ 52 „ 11 from top	अव	अव
„ „ „ 12 „	ऐत <i>ait</i>	○ ऐत - <i>ait</i>
„ „ „ 14 „	○ अल <i>al</i>	○ अल - <i>al</i>
„ 53 „ 9 „	CHAPTER VIII.	<i>omit.</i>
„ 54 „ 4 „	<i>chah</i>	<i>chhah</i>
„ „ „ 6 from bottom	ओ	ओ
„ 55 „ 3 from top	कैन्हि	कैन्हि
„ „ „ 8 from bottom	थिकै <i>thikaiñ</i>	थिकै <i>thikāi</i>
„ 62 „ 2 & 1 from bottom	देखहि <i>dekhāh'ñ</i>	देखहि <i>dekhah'ñ</i> or देखहि <i>dekhāh'ñ</i>





		FOR	READ.
P. 63 L. 6 from bottom		देखितहुं	देखितहुं
„ 66 „ 4 from top		देखित	देखिते
„ 70 „ 18 „		<i>dehal'kai</i>	<i>dekkal'kai</i>
„ 72 „ 3 from bottom		देखलथोन्हि	देखलथोन्हि
„ „ „ „ „		<i>dekkal'thuik'</i>	<i>dekkal'think'</i>
„ 77 „ 2 from top		देखल	देखल
„ 85 „ 1 „		<i>sut'liaik</i>	<i>sut'liaik</i>
„ 89 „ 4 from bottom		ए	० ए
„ 92 2nd line of footnote 2. Fut.			1. Fut.
„ „ „ 8 from top	or पाएल <i>pāēl</i> ,		omit, but see addenda.
„ 95 „ 10 „	<i>euphonic</i>		omit.
„ 99 „ 5 „	हीस्तऊ		होस्तऊ
„ 100 „ 10 from bottom	<i>bājāēb</i>		<i>bajāēb</i>
„ 101 „ 4 „	after <i>chhorāb</i> , insert or छाइन <i>chhārab</i>		
„ „ „ 1 „	after <i>arāēb</i> insert, or आइन <i>ārab</i>		
„ 107 „ 1 „	after <i>jāēb</i> insert or लेले जाएब <i>lelē jāēb</i>		
„ 109 „ 3 from top for	ओतय	read	ओतय
„ „ „ 6 „	ओहि	„	ओहि
„ 110 „ 15 „	ओइन	„	ओइन











